

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

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NEW SERIES—VOLUME XLII. No. 19.

Some Whom You Will See At The Southern Baptist Convention



W. W. Hamilton, President of the Southern Baptist Convention, and of the Baptist Bible Institute.



Lee R. Scarborough, President of the Southwestern Baptist Theological Seminary, and former president of the Southern Baptist Convention.



John R. Sampey, President of the Southern Baptist Theological Seminary and former president of the Southern Baptist Convention.



C. E. Maddry, Secretary of the Foreign Mission Board, Richmond, Va.



J. B. Lawrence, Secretary of the Home Mission Board, Atlanta, Ga.



T. J. Watts, Secretary of the Relief and Annuity Board, Dallas, Texas.



L. L. Gwaltney, Editor of Alabama Baptist, Birmingham, Ala.



Lawson H. Cooke, Secretary of Southern Baptist Brotherhood, Memphis, Tenn.



John H. Buchanan, Pastor of Southside Baptist Church, Birmingham, Ala.



T. L. Holcomb, Secretary of the Baptist Sunday School Board, Nashville, Tennessee.



John L. Slaughter, Pastor of First Baptist Church, Birmingham, Ala.

Sparks and Splinters

Dr. R. G. Lee, Pastor of Bellevue Church in Memphis, will preach the commencement sermon for Mississippi and Hillman Colleges. The baccalaureate address for Hillman will be made by Dr. Claude Bowen of Calvary Church, Jackson.

The Southern Baptist Convention has had since its organization in 1845 twenty-two presidents. They were Wm. B. Johnston of South Carolina for three years; R. B. C. Howell of Virginia for four years; P. H. Mell of Georgia for a total of fifteen years; James P. Boyce of South Carolina and Kentucky for a total of nine years; Jonathan Haralson of Alabama for ten years; W. J. Northern of Georgia for three years; James P. Eagle of Arkansas for three years; E. W. Stevens of Missouri for three years; Joshua Levering of Maryland for three years; Edw. C. Dargan of Georgia for three years; Lansing Burrows of Georgia for three years; J. B. Gambrell of Texas for four years; E. Y. Mullins of Kentucky for three years; Geo. W. McDaniel of Virginia for three years; Geo. W. Truett of Texas for three years; W. J. McGlothlin of South Carolina for three years; F. F. Brown of Tennessee for one year; Jno. R. Sampey of Kentucky for three years; L. R. Scarborough of Texas for three years. The present president is W. W. Hamilton of Louisiana.

The Southern Baptist Convention has never had a president from Mississippi, though Mississippi laid claim to President J. B. Gambrell. Our State had William Carey Crane as Secretary of the Convention in 1851 and 1853. Our State has furnished the preacher for the Convention three times: Wm. Carey Crane in 1857, J. B. Gambrell in 1892 and R. A. Venable in 1897.

The Southern Convention has always had two recording secretaries, Dr. O. F. Gregory served 39 years. Dr. Lansing Burroughs served 33 years. Dr. Hight C. Moore has served 27 years and is still in office. Mr. J. Henry Burnett has served 22 years and is still in office.

Two men have twice preached the Southern Convention sermon: Dr. J. L. Burrows and Dr. Richard Fuller. That was in the early days.

The Southern Convention met first in 1845; again in 1846; then skipped to 1849; then every other year till 1863; then skipped to 1866, probably on account of the Civil War. From then on the meetings have been held annually.

The first personal realization that this writer had that there was such a thing as the Southern Baptist Convention was in 1870 and 1871. As a little child he remembers his father's going to the Convention in Louisville, Kentucky, and in St. Louis, Mo., and returning to tell us about it. He had a group picture of the Convention which was a treasure in the home for many years.

The first time this editor attended a meeting of the Southern Baptist Convention was during his first year in the Seminary in Louisville, Kentucky, in 1887. It was one of the most memorable and stirring experiences of his life. The sessions were held in the auditorium of Broadway Church, which was big enough to hold all who then attended. The things that stand out in memory of that Convention were: An address by A. J. Diaz, of Cuba; an address by W. D. Powell of Mexico; one by P. S. Henson of Chicago, though you would have supposed he was still from Virginia; the announcement of the death of Roderick Gambrell who was killed in Jackson, Mississippi, which caused Dr. and Mrs. Gambrell to return home while the Convention was in session. Tom Dixon also visited the Convention. He was then a young man of very striking appearance, and was on his way to New York where he flunked as a preacher, but made a great name writing fiction.

We hope to give our readers next week a report of the W. M. U. Convention in Birmingham, and a part at least of the report of the Southern Baptist Convention. The former begins Monday and ends Wednesday of this week. The latter begins Wednesday and ends Sunday.

Pastor W. M. Fore recently baptized 36 into the church at Prichard, Ala., and welcomed eleven

others by letter. He was assisted by Preacher P. B. Baldrige and singer Zeno Wall, Jr.

Dr. E. M. Causey goes from Jackson, La., to Foley, Ala. He is a graduate of Mississippi College, his wife of Blue Mountain and both of the Baptist Bible Institute.

Dr. D. I. Purser recently preached in a revival meeting in his own church, Woodlawn, of Birmingham, Ala. Rev. Lee Roberson led the singing and assisted with young people. There were 103 additions, 75 of them by baptism.

The man who abuses free speech, by feeling no responsibility for what he says and talks without thinking through to the consequences of what he says, is the greatest enemy of free speech. An irresponsible rattlebrain can do more mischief than any man we know.

The first meeting was a Stewardship Revival with Pastor Silas B. Cooper and the Calvary Baptist Church at Tupelo, April 6 and the week following. The attendance was not large because of the nature of the meeting which was for church members only, but the quality of those who came made up for the lack in quantity. On Wednesday evening an opportunity was given for those who would pledge to bring God's tithe to His Church to come to the front and sign their names in a book. It was a glorious sight to see more than ninety persons come forward immediately and stand in line to sign their names. By Friday night, the number had reached 112, and the following Sunday the number increased to 120. One layman, a long time tither, wept for joy when he saw so many come, many of whom he had tried before to get to tithe. God blessed in a great way, and we are thankful to Him for it. Brother Cooper has been used of the Lord to do a great work in that church and the future looks brighter than ever. We enjoyed the fellowship immensely and will expect to hear of even greater things in the future.—A. B. Pierce, Crystal Springs.

The other meeting was with the Calvary Baptist Church and Pastor B. T. Beckham, Greenwood. This was a mission church when I was called there over 15 years ago while a student in Mississippi College. It is no longer a mission church in any sense. It is already too large for their \$50,000.00 building which they dedicated less than a year ago. Brother Beckham has done a marvelous work in the Lord there. He came from Alabama about two years ago and is not so well known in our state, but we hope the Lord keeps him in Mississippi, for he is an untiring, sacrificial, devoted and wise leader. The first Sunday he moved on the field, there were 43 in Sunday School. The church he left had more than 300 in attendance. After two years' work in the face of mountainous obstacles, we had the pleasure of seeing 255 present April 27. The church membership has grown to around 300. Attendance was good at the meeting from the first service, and on the closing night all available space was taken and some were turned away. The Lord gave us a great meeting. Thirty-seven were added to the church, twenty coming by baptism. Many rededicated their lives, and everybody was happy over the blessings of the Lord.—A. B. Pierce.

From April 6th to 13th a church loyalty Evangelistic Campaign was engaged in by all the churches in Tchula. More people attended church services than ever before. The school children came to their respective churches each morning. The evening services enlisted the adults in larger numbers. The pastors did the preaching in their own pulpits. Baptized 10 and received several by letter. It was an experiment but we confess it worked and proved a blessing to our little city.—C. J. Olander.

TCHULA: Brother J. H. Street of Durant led our Sunday School workers in a week's study course April 14th to April 18th. It was well attended and was very profitable.

On April 27, at the close of morning service six brethren were elected to serve as deacons of Tchula church. Brethren H. A. Black, L. B. Parten and C. V. Reese who have come into our fellowship in recent months—being deacons where they came from were accepted to serve at Tchula. Brethren Homer L. Brock, James Love and W. M. Unger were selected and are to be ordained Sunday evening, May 9th. At the evening service Brother John Farmer of our State Sunday School

DR. J. N. McMILLIN

Our beloved friend and brother had friends in every part of the State, and was deeply loved and highly esteemed by them all. He was born in Tippah County, educated at Iuka Normal College in Tishomingo; was pastor of Lowrey Memorial Church in Blue Mountain; also of Calvary Church, Jackson, and Main Street Church in Hattiesburg; and last at Louisville, Miss. He also was head of the Department of English in what is now Mississippi Southern College in Hattiesburg. In all of these he proved himself a very able man of many talents.

He was a gentleman by instinct, always thoughtful of others. He was a Christian indeed, and a good minister of Jesus Christ. He was an exceptionally good preacher and a sympathetic faithful shepherd of souls.

He was a man of good sense, knowing how to adapt himself to various situations and how to use his talents to accomplish the most good. His brethren trusted him and went to him for counsel. He was one of the most useful members of the Convention Board, and always served with impartiality and Christian unselfishness and zeal.

He passed away in The Baptist Hospital in Memphis, April 25, and his body was laid to rest in the cemetery in Hattiesburg. To his beloved companion and his children, to all who mourn his loss, we offer our sincere sympathy in their bereavement, and share their gratitude for his helpful life.—P. I. Lipsey.

Department brought the message to our young people. The Lord was present in power. Three fine young men professed faith in Christ and one was received by statement.—C. J. Olander.

Dr. W. A. Hewitt, Pastor of First Baptist Church, Jackson, will preach the baccalaureate sermon for the sixty-eighth graduating class of Blue Mountain College, Sunday, May 25. The graduating address will be made May 28 by Dr. G. D. Humphrey, President of Mississippi State College. Dr. Humphrey is one of seven men who have been graduated from Blue Mountain College. He then took his Master's degree from the University of Chicago and his Doctor's degree from Ohio State University.

A letter from Miss Juanita Byrd, dated March 30, Shanghai, China, says: "There were fifty students in the University who last week made profession of their Christian faith." The letters of P. I. Lipsey, Jr., from Europe make a very interesting feature of The Baptist Record.

Dr. A. C. Cree has spent three months supplying for various churches in Texas. He goes to the Convention in Birmingham. He will spend the months of May and June in Virginia; July and August in Canada and New York State. He returns South in September for supply work where needed.

The most ominous sign for our country in these perilous times is the confusion of tongues which exists among men in Congress and other high positions. In regard to international relations, or to our national policy, there is much disagreement, and it is being vociferously expressed. We are not going to abate our devotion to free speech, but we do believe that people who talk so much should do some thinking before they talk; that they should look ahead a few years and try to see what our country is up against. People whose chins work in high gear and whose brains run in low gear are sure to run into trouble and apt to get other people into trouble. Churches are not the only institutions which need to heed Paul's exhortation, "That ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind."

Rev. Bryan Simmons has accepted a call for half time to Oral Church, just east of Laurel. This with Perkinson gives him full time and he is happy to be in the pastorate. His address is Laurel.

Pastor J. H. Sherman has just had Evangelist E. D. Estes with him in a good meeting in Union Church, Calhoun County. He says of Brother Estes that he brings some of the most constructive messages he has ever heard. They will not be forgotten. He is a true gospel preacher and has been a great help to the church. The pastor asks a share in your intercession.

MAKING EDUCATION CHRISTIAN

Second of Two Significant Articles

By J. M. Price

In the light of the situation in Christian education pictured in the February issue of Southern Baptist Home Missions, what are the obligations put upon us? What sort of program shall we construct to remedy the conditions with which we are confronted?

It was noted last month that many denominational schools have been eliminated, that there has been a weakening of Christian emphasis in Christian schools, that public education has become secularized, and that churches cannot adequately meet the crisis through their present system of Sunday instruction.

In the face of these trends, what sort of program of Christian education is needed? How can education be made Christian?

Make Colleges Genuinely Christian

First, retain such colleges as can be supported adequately and make them genuinely Christian.

It is utterly impossible for us to compete quantitatively with the state. We can never again have as many schools or pupils. We must recognize that our task is not to train the majority of our Baptist boys and girls, much less of all youth, but rather to train those we do reach well and to help put the leaven of Christianity into the educational world.

To carry out this ideal we shall probably have to reduce still further the number of Christian colleges. It is rather difficult to maintain satisfactorily more than one denominational school adjacent to a great state college. And it is rather hard for the denomination in a state to keep up several girls' colleges acceptably.

When a prominent Southern Baptist college was rejoicing over the gift of \$1,250,000, the legislature a few miles away was considering a \$10,000,000 appropriation to a state university.

When another Baptist college was trying hard to lift an indebtedness of \$1,000,000, the state university was getting \$250,000 monthly on the royalty from oil lands. That sort of race is very uneven, and yet we must meet the standards or lose our students.

Also we must make the ones we keep thoroughly Christian. As Henry Van Dyke has said, the students must be led to "think and feel and act according to Christ."

This means we must have genuine Christian teachers who stand four-square for righteousness and the church, and oppose all compromises with evil. Whatever the subject taught, the aim throughout must be not merely knowledge but character.

There must also be ample requirements in the field of religion. By all means every graduate should have a comprehensive study of the Bible, and come out with his faith strengthened rather than weakened.

It is tragic to read in the Christian Century of a Grade A denominational college with 40% of its students not believing in God, 50% rarely ever attending church, 56% with faith not strengthened, and 37% of volunteers for the ministry giving it up.

There should also be a study of church activities so as to send the young people back home better fitted for church service. We have no right to ask churches for support unless we in turn expect to support them.

Christian activities, such as a daily chapel, annual revival, and extension work, should be engaged in. Chapel furnished inspiration greatly needed.

The B. S. U. movement had its original impetus out of a life service band formed in a revival meeting in Baylor University.

Provide Training in State Schools

Second, provide adequately for the Christian training of Baptist students in state schools.

As previously indicated, state schools constitute now the vast majority. Also Baptist students there far outnumber those in our own denominational schools. Before long two-thirds will be in these state institutions. Some day the proportion will go to three-fourths and beyond.

Baylor, with more than 2,000 students in the literary school, is the largest Baptist university in the world. But in the same state at Denton are

two state schools with far more Baptist students during any years than in Baylor. Also there are more at Austin.

What shall we do with groups like these all over the South? They will constitute the majority of college-trained business men, teachers, professional men, home-makers and others in the days ahead. They will be the molders of public opinion. Likewise they will come to be the leaders in church or away from it.

If we are worried about an occasional modernistic teacher in a denominational school what should be our anxiety about the greater number in state institutions whom we cannot control? A few years from now graduates from state schools being in the majority may liberalize even our churches.

In the light of these facts we are penny wise and pound foolish if we do not do all we can for the majority of our Baptist boys and girls who are now in state schools. What an uneven adjustment to spend ninety-five per cent and more on the minority in our own schools and less than five per cent on the majority in these schools!

By all means we should furnish on each of these campuses a student worker to form a B. S. U. and through it develop spiritual life and properly relate the students to the organized classes, B. Y. P. U.'s and Y. W. A.'s in the churches. Thus spiritual morale will be developed and character strengthened.

Also we should have Bible chairs adjacent to the campuses offering courses in Bible under a competent teacher for credit in state schools.

And, furthermore, we should have dormitories under Christian auspices to furnish a suitable environment for students away from home. These could provide the place for the student center and Bible chair and would be self-supporting when constructed.

Have Christian School Teachers

Third, as far as possible secure Christian teachers for public schools.

Several considerations lead to this conclusion. One is that the public school teacher is with the pupil all day for five days a week, and so has a much closer and more continuous contact than the pastor or Sunday school teacher. Especially is this true in rural and village places where there are absentee pastors.

So it is exceedingly important that the teacher be one interested in Christ and the church. It is very difficult to overcome the influence of an ungodly or non-church-going coach or teacher. In fact the public school teacher is the pastor's greatest ally or handicap.

Personality is the most powerful influence. This is what Garfield meant when he stated that his idea of a college was a log with Mark Hopkins on one end and himself on the other.

Emerson said, "It is little matter what you learn. The question is with whom you learn." It is safer to study materialistic evolution under a Christian than the Bible under a modernist.

One of the greatest fields of service in the homeland may be rendered by preparing for public education on the one hand and religious education on the other, and working in a rural or village school during the week and in Sunday school and Training Union on Sunday. That is real missionary service about as great as on the foreign field.

—BR—

The Annual commencement exercises of the Southern Baptist Hospital, New Orleans, will be held in the St. Charles Avenue Baptist Church Thursday evening, May 8th. The speaker will be Dr. Rupert Nancey of Oklahoma City. There are forty-five members of the graduating class, from eight States. Those from Mississippi are: Misses Hazel Brister of Brookhaven, Evelyn Guess of Wesson, Sybil Johnson of Poplarville, Catherine Lennep of Pascagoula, Lerline Smith of Poplarville, and Mamie Starnes of Hazelhurst.

Juanita Creech,

Secretary.

—BR—

Monticello: For the first time in our history the Monticello Baptist Sunday School has reached the Standard and has been so recognized by the Sunday School Board.

THE SIN OF THE "EMBALMED" LIBRARY

By W. C. Wood, Crosby

Preacher, if you were to die today, would your family "embalm" and immobilize your library out of sentimental deference to your memory? Would the books which you have collected for use in the Master's work be allowed to collect dust by your widow, or your children, while young preachers fought, sorely pressed for want of this very equipment? Have you indicated your wish with reference to the disposition of your "tools of Christian warfare"—your books?

The late Dr. E. K. Cox, pastor at Gloster, had an unusually large and well selected library, at his death. Practically all the standard Commentaries, in sets, and single volumes were there. Ranged around the four walls of his study were shelves filled with the cream of the Christian scholarship of the ages and of the world. From "Eusebius' Ecclesiastical History," to the fruit of the 1940 publishers' presses, Dr. Cox' library ranged over the fields of Christian Missions, Church Polity, Doctrine, Christian Life, Christian Worship, Men and Events.

The family of Dr. Cox knew his vital concern that these books should continue to be used by preachers in active study of the Word and its spread. They also knew the heart hunger of young preachers for books. They knew the years which pass before the young preacher can buy the "tools" of his work. They felt it would best honor their faithful and scholarly preacher father to honor his Christ with a gift of this considerable investment.

Five young preachers were told to go into that library and select such books and sets of Commentaries as each felt a need for in the Master's work. I was one of the five. Three were preacher boys who had gone out from the Gloster church during Dr. Cox' ministry.

Members of the family urged, "Don't be backward. Papa would want these books used—not kept and fondled as family heirlooms and musty relics. Next to keeping, he thought it a sin and a shame for a family to 'peddle' piece-meal, over the years, the library of a preacher. We are giving all his books, which a preacher needs, away. We want to see them in active service. We know there are few churches like Dr. Truett's, which make a preacher an allowance for books."

With reverence for the Christ who could generate such a spirit of self-renunciation, and with humility and deep appreciation the writer entered the library to "reap where others had sown." I selected from this arsenal of the Old Soldier of the Cross his well-worn, Young's "Analytical Concordance"; The International Standard Bible Encyclopaedia; and several biographies—more than fifty dollars worth of "must" books for a preacher. All told, several hundred dollars worth of books were given by these Christian children of Dr. E. K. Cox to five young preachers.

Now, I have said to my wife and children, "Whenever I die, immediately find some young preachers and give all my books away to them, just as Dr. Cox' children have. I want my books to stay on the "firing line" for Christ—not family museum pieces, of interest to few, and of use to none." Brother preacher, won't you do this now? Otherwise, at your death natural sentiment on part of your widow or children may cause your "tools" to remain inactive for a long period of time. This would please the devil. Plan that Satan in no guise shall immobilize your library when you are gone. May God bless the generosity of the Cox family, and spread its spirit.

—BR—

Rev. L. B. Cobb resigns as Associate Pastor of the First Baptist Church, Shreveport, La., Dr. M. E. Dodd, Pastor to accept the pastorate of the Broadmoor Baptist Church of the same city, effective May 18. Rev. Cobb was Pastor in Memphis, Tennessee, for ten years prior to his coming to Shreveport in March, 1940.

L. B. Cobb.

—BR—

Monticello: We have opened a church library with 75 books as a start. Misses Johncy Prestidge and Annette Norne are librarians.

EDITORIALS

SOUTHERN BAPTIST CONVENTION

This week the Southern Baptist Convention is meeting in Birmingham, Alabama. Many of our people from Mississippi, we hope, will be in attendance, but there are many who cannot go, and for these in particular we are writing this word about the Convention. We have many new readers of *The Baptist Record* who will be glad to make themselves more familiar with the workings of the Convention.

The Convention is the organization through which our churches function in world-wide Christian endeavor and in multiform service.

Historically

As Brother J. L. Boyd says, "Historically speaking," we give a word with reference to the history of our Baptist people in America. This is what Brother G. C. Hodge would say, "Everybody Ought to Know." This writer has neither the time now nor information adequate to write a history of our Baptist people but there are certain trends which ought to be a part of our working capital as Baptists.

The beginnings of Baptist history in America were certainly not conspicuous. Their entrance into the religious life of this country was not with sound of trumpet, but more as a still small voice, or more probably like John the Baptist in the beginning of our history, "a voice in the wilderness." There is a difference of opinion among Baptists as to which was the first Baptist church in America or where they began their work, but most of our people are of the opinion that the visible manifestation of Baptists began with the formation of a congregation in Providence, Rhode Island, under the direction of Roger Williams. The church of which he was pastor is still extant.

There were Baptists, of course, in other lands and people holding Baptist views have existed in many lands through every generation since John the Baptist, but we are concerned now about Baptists in America and particularly about Southern Baptists.

Baptist cooperative work, which means chiefly missionary work, began in America with the conversion of Adoniram Judson and Luther Rice, who had come to the Baptist view, after they had gone to Burma as missionaries representing Congregationalist churches. Adoniram Judson remained in Burma through the years. Luther Rice came back to America to seek to secure support for these missionary enterprises among Baptists. His work resulted in the organization of what is known as the Triennial Convention of American Baptists, so named because of its meeting once in three years. His work also resulted in the establishment of Baptist schools and Baptist newspapers. This enlistment of the Baptist people chiefly along the Atlantic Seaboard enabled Baptists to maintain consecutively their contact with the Foreign Mission work. It also soon resulted in cooperative efforts among Baptists in doing Home Mission work throughout the newly opened territory of the various states. This Convention continued to have the support of Baptists from Southern states along with Baptists from the other states for thirty years or more.

Southern Baptist Convention

Baptists in the Southern states, particularly in North Carolina and South Carolina, came largely from North Atlantic states from Maine to Maryland. They were a few and feeble folk. Their churches were small, weak and far apart. Cooperation was difficult and communication uncertain. Their chief efforts were made in extending their influence to territory immediately contiguous. Those were the pioneer days. With increasing population, mobile conditions and the Western pioneer trend made favorable conditions for the spread of the gospel. At first, particularly in Virginia, Baptists were subjected to severe persecution and limitations in their efforts. A Mississippi historian who belonged to the Episcopal Church, stated to one of our Baptist pastors a few years ago that he was thoroughly ashamed of the part which his church took in the persecution of Baptists. But persecution has always been a good advertisement and a means to the spread

of the Gospel. Baptists were like Israel in the beginning. They got off to a slow start, but we looked to the Rock from whence we were hewn and the pit from which we were digged and are today unashamed of our history and deeply grateful to God for His blessing.

For a decade preceding 1845, there was growing irritation between Baptists in the Northern states and Baptists in the Southern states. This was chiefly aggravated by the institution of slavery. Our Southern Baptist people, while not committed to the institution of slavery, believed that slave-owning people had the right and the obligation to preach the Gospel to the whole world. The Northern Baptists were opposed to the employment as missionaries of any person who owned slaves. They finally in the Triennial Convention voted against the employment of slave-owners as missionaries. This meant that if Southern Baptists were to have missionaries they must have an organization of their own and appoint their own men and women. This forced the organization of the Southern Baptist Convention which was effected in Augusta, Georgia, in 1845. Southern Baptists will probably meet in Augusta, Georgia in 1945 to celebrate the centennial of our history. The purpose of this organization as expressed by the messengers, was "to enlist and direct the energies of our people in world evangelism."

Our Boards and Institutions

In the beginning of Southern Baptist work there were only two boards created to study the work and carry out the purpose of the organization. They were the Foreign Mission Board, located in Richmond, Virginia, and the Home Mission Board, now located in Atlanta, Georgia. The name of the latter was originally the Board of Domestic Missions, located in Marion, Alabama. The Foreign Mission Board elected as its first Secretary, Dr. Jas. B. Taylor, who subsequently became our first missionary to Italy. His successor was Dr. H. A. Tupper, Sr. We already had missionaries in China and Africa. Those from the South were adopted by the Convention as their missionaries and our people were called upon to give for their hearty support. The number of countries for which we had assumed some responsibility has greatly increased until now we have missionaries in Europe, in China, in Japan and in several countries of South America. These have been undertaken as the Lord opened the countries, called the missionaries, and His people supplied the funds. The third secretary of the Foreign Mission Board was Dr. R. J. Willingham, who went from the pastorate of the First Baptist Church in Memphis, Tennessee, to the Board in Richmond. He was a man of great soul. His visit to the mission fields in Asia broke his heart and from that time on he poured out his life blood in their interest. His strong body finally broke under the strain. Dr. J. F. Love succeeded him in office and carried on the work with great vigor. For a while Dr. T. B. Ray succeeded to the office of Secretary, then the Board elected the present Secretary, Dr. C. E. Maddry, who in many respects reminds the people of the great soul of Dr. Willingham.

The first Secretary of the Home Mission Board of whom this writer had any personal knowledge, was Dr. I. T. Tichenor of Kentucky, known among Southern Baptists as "Old Man Eloquent." He was a religious statesman of wide vision and administrative ability. During his term of office the work of the Home Mission Board expanded from the Allegheny mountains to the far plains of Texas and included every state of the South. Succeeding him for a short while were Dr. F. C. McConnell and Dr. F. H. Kerfoot. Then came that incomparable platform speaker and genius of inspiration, Dr. B. D. Gray, born in Mississippi, educated at Mississippi College and at the Seminary in Louisville, a successful pastor in Mississippi and Alabama, President of Georgetown College in Kentucky, who for more than twenty years led our forces joyously to victory. He still lives, a benediction to all who know him. The present Secretary is also a Mississippian, Dr. J. B. Lawrence, an alumnus of Mississippi College and successful pastor, College President, State Mission Secretary in Mississippi and Missouri, who has few equals as an administrator and platform man. Under his administration the immense

debt that hung over the Home Mission Board is being gradually liquidated.

Other Institutions

The next institution that came into being among Southern Baptists was the Southern Baptist Theological Seminary. It was originally located at Greenville, South Carolina, with Dr. J. P. Boyce as its first President. Other members of the faculty were Drs. John A. Broadus, Basil Manley, G. W. Williams and Crawford H. Toy. After some ten years or more at Greenville, the Seminary was moved to Louisville, Kentucky, that it might have more adequate support. The first property of its own was secured in 1887, largely through Dr. Broadus from friends and supporters in New York City. These buildings continued in use for thirty years or more. Then under the administration of Dr. E. Y. Mullins, another man born in Mississippi, large property was secured near Louisville and beautiful adequate buildings placed on it. Dr. J. P. Boyce died in 1888. He was succeeded in the presidency by Dr. John A. Broadus who passed away in 1895. He was succeeded in turn by Dr. W. H. Whitsett until the election of Dr. Mullins in 1899. The Board of Trustees of the Seminary were for many years self-perpetuating and still remain so with this modification: The Southern Baptist Convention nominates for each vacancy three men, one of whom is elected by the Trustees themselves. Dr. Mullins was one of the greatest thinkers and most clear and forceful writers Southern Baptists ever had. He was succeeded by Dr. Jno. Richard Sampey, a man whose faith in the word of God, and whose loyalty to the truth has been an inspiration. He has been connected with the Seminary longer than any other man in its history of 80 years.

Sunday School Board

The next Board of the Southern Baptist Convention to be organized was the Sunday School Board, which came into being fifty years ago in the city of Birmingham. There had been earnest discussion and pronounced differences of opinion as to the propriety of a new Board. Our people had been getting their literature through the Publication Society at Philadelphia and many wished to continue to do so; others believed that a publishing board was necessary to articulate the faith and the work of Southern Baptists. All were expecting a battle royal when the subject was brought up for final decision in Birmingham. Instead, Dr. Broadus asked for unanimous consent for a vote on the question without discussion. His personal influence prevailed and the guns of a number of great men were spiked. The vote was overwhelming for the organization of the new Board. Dr. J. M. Frost had been the outstanding advocate of the Board and after a year or two in which Dr. T. B. Bell was secretary, Dr. Frost succeeded him and laid the foundation of the great work which the Board is now doing. After 17 years he passed away and Dr. I. J. Van Ness who had been Editorial Secretary was made Executive Secretary. The work continued to grow in favor, in output, in effectiveness, until today it represents an investment of millions of dollars and does more than a million dollars' worth of business annually. Some five years ago Dr. Van Ness was made Secretary Emeritus and was succeeded by Dr. T. L. Holcomb, another Mississippi man, who after graduating from Mississippi College and the Southern Seminary, had experience as successful pastor and evangelist. His election opened up the way for new emphasis upon the evangelistic note and loyalty to the faith of Baptists. He has proven himself in every way the man for this high place.

Relief and Annuity Board

Twenty-three years ago the Relief and Annuity Board, located in Dallas, Texas, was authorized by the Convention. Previously the work of helping old preachers had been done through the individual states. From this time on it became the responsibility of Southern Baptists as well. Dr. J. C. Lunseford was the inspired author of this movement and was made its first Executive Secretary. The Sunday School Board in Nashville and Mr. John D. Rockefeller in New York were large contributors to the Board in its beginning. Its assets have constantly grown until today they amount to several million dollars. Its work of relief has expanded to include many preachers in every state in the South. In addition to relief

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given to individual preachers, the Board has instituted an annuity feature, by which every preacher who is willing to do so and every church willing to cooperate may secure provision for aged and disabled pastors. Also its annuity feature is extended to all Baptist Boards and institutions throughout the South who are willing to cooperate. Dr. T. J. Watts is now and has been for several years the able Executive Secretary.

Southwestern Seminary

Some thirty years ago, Dr. B. H. Carroll, a man of giant mould in body and mind and soul, believed that a seminary in the southwest was necessary to meet the growing needs of that section. He was pastor in Waco and had seen in his connection with Baylor University the necessity to provide theological education for our young men. The Lord laid this work upon his heart and he laid it upon the hearts of Texas Baptists. While it was begun as a Texas institution, it was in a few years accepted and adopted by the Southern Baptist Convention, of which it is now an integral part. Its growth and its ministry have been nothing short of a marvel. Its achievements and opportunities challenge the admiration of all Southern Baptist people. The present President, Dr. L. R. Scarborough, is an acknowledged leader among all Southern Baptist forces. He led the Seventy-Five Million Campaign to a successful issue and has been President of the Southern Baptist Convention. The student body is now about 700, from many parts of the world.

Baptist Bible Institute

This institution has been manifestly "a child of Providence and of Prayer." Beginning in the period of the first World War, it has survived stress and strain and storm. It has won its way to the affections and esteem of all Southern Baptists and is now recognized as one of our three standard theological seminaries. The first President was Dr. B. H. DeMent. Born in Tennessee, educated in Virginia, teacher in Texas and the Louisville Seminary, he came from the pastorate of Greenwood, South Carolina. He immediately secured the cooperation of adjacent states and finally of all Southern states in his magnificent enterprise. He served for ten years and was succeeded by Dr. W. W. Hamilton, who has been President since 1928. Dr. Hamilton was the man sent from God for this purpose. Evangelistic in the highest degree, loyal to the faith, zealous for missions, scholarly by training, he has proved himself God's man for a great mission. The student body now is represented by every section of the South and several other lands.

—BR—

In the past two Sundays the pulpit of the Clinton Church has been supplied by members of the church: Rev. Frank Lee, a student in Mississippi College, and Evangelist Barney E. Walker. They were listened to with fine attention by large congregations.

—BR—

Monticello: Dr. S. H. Jones of Brookhaven will assist in our revival, June 15-22.

Dr. T. L. Holcomb writes us that within the past year one layman has given the Sunday School Board nearly \$1,000 to pay for Bibles which are being distributed in needy places. Just now the army training camps are asking for Bibles, and here is a great opportunity for people who want their money to do genuine mission work. The Sunday School Board is one of the best missionary and distributing agencies.

—BR—

Her many friends among Mississippi Baptists regret to hear that Mrs. Broach of Meridian has been for some days confined to the hospital. The last report that came to us is that she is somewhat improved.

—BR—

Union Avenue Church, Memphis, has called Rev. J. G. Hughes as pastor. He is at present pastor at Kingsport, and his decision has not been given at this writing.

—BR—

Lawyer: "Then you admit that you struck the plaintiff with malice aforethought?"

Defendant (spunkily): "You can't mix me up like that. I've told you twice that I hit him with a brick and on purpose. There wasn't no mallet nor nothing of the kind about it—just a plain brick like any gentleman would use."

COMMISSIONS

In addition to the various boards through which the Southern Baptist Convention does its work it has been found necessary for much of the work to be done through commissions. A commission differs from a board in that its work may be temporary and that it is not necessarily administrative. It differs from a committee in that a committee has a temporary function and is discontinued generally after a short period of time. A commission has its work extended over a longer period and so must have a further lease of life. The following are the commissions operating as agencies of the Southern Baptist Convention: First, is the Commission on American Baptist Theological Seminary. This Commission is composed of the men on the Board of Directors and on the Holding Board of the American Baptist Theological Seminary. This is a Negro institution and is supported with a small percentage of funds from the Southern Baptist Convention budget, also by the National Baptist Convention, Incorporated, which is a convention of Negro Baptists throughout the United States. It is the business of this Commission to supervise the work of the Negro Seminary in Nashville, Tennessee, and to make reports of each year's work to the Southern Baptist Convention. The second Commission is that on Christian Education, composed of one member from each of the States with one other member at large. Dr. C. D. Johnson of Baylor University is the president of this Commission. It is their business to study the whole field of Christian Education throughout the South and report its findings annually.

There is also the Hospital Commission, composed of one member from each of the Southern states and nine local members in New Orleans. This Commission studies and reports on the entire Hospital situation throughout the South, but its chief business is the direction of the Southern Baptist Hospital in New Orleans. This Hospital has operated for nearly twenty years without any deficit in operating expenses and has been able to meet all payments as they fall due on the original building, and out of its operating receipts to double the capacity of the Hospital since it was first built. New Orleans people contributed two city blocks on which the buildings have been constructed. It now forms one of the beauty spots in New Orleans and its ministry has multiplied manifold. Its superintendent is Dr. L. J. Bristow.

One of the oldest Commissions of the Southern Baptist Convention is the Social Service Commission. Dr. A. J. Barton of North Carolina has been for many years chairman of this Commission. Its business is to study the moral and social conditions throughout America and report to the Convention any recommendation for meeting the needs in this field as they arise.

Committees

There are Standing Committees and Special Committees which function for the Convention and make annual reports to it. One of these is the Committee on Baptist Brotherhood of the South, with Mr. Lawson H. Cooke as Secretary, and Hugh H. Latimer as Associate Secretary, with headquarters in Memphis, Tennessee. Their work is enlisting the men in all of our churches in active Christian service. Their motto for the past year was, "A Million Men for Christ," that is, a million men set to the task of saving souls and ministering in Christ's name.

The Executive Committee of the Convention has been functioning for some fifteen years. Its purpose is to see that the work of the Convention is carried on between sessions. Their reports are made annually with recommendations which determine the objects of our benevolences and the percentages going to each department. Dr. Austin Crouch, Nashville, Tennessee, is the Executive Secretary. There is one member from each state.

Other Committees are: Committee on Order of Business, Baptist History, Baptist Papers, Baptist World Emergency, Baptist Boards, Calendar of Activities, Church Music, Coordination and Correlation, Evangelism, Negro Ministerial Education, Non-Resident Members, Public Relations and Radio.

IS THIS COMMUNISM?

The things taught in a recent Sunday School lesson about the church in Jerusalem, following the coming of the Holy Spirit, need to be clearly understood and closely treasured. There is probably no lesson we have had for a good while which has provoked more discussion and about which there has been more difference of opinion. This difference is not because the language is obscure or hard to understand. It is rather because it runs counter to so much of our thinking and our practice.

It is a cheap method of getting rid of its teaching to speak of it as a mistaken effort at communism which failed and was abandoned. There are many points in which it vitally differs from communism. Communism holds to a community ownership, that is ownership by the whole body and the exclusion of every and any individual from personal ownership. That is exactly what this case in Jerusalem was not. With these saints in Jerusalem the owner was God. Peter said to Ananias, "While it remained, did it not remain thine own? And after it was sold, was it not in thy power?" It was stewardship and not communism. All things belonged to God and not to the community.

Communism means a common ownership and operation of the means of production. There is not the slightest evidence of this at Jerusalem.

Communism as taught by men is outwardly imposed. What the disciples did in Jerusalem was entirely voluntary. The voluntary principle is of the essence of Christianity. There can be no righteousness or morality except it is voluntary, absolutely free and not forced. Freedom is the very heart of the Gospel. And when Paul wrote to the Corinthians about giving, he said it was to be a matter of bounty and not of extortion, not forced; for God loveth a cheerful giver.

There is not the slightest intimation in this whole story that it was a mistake for the disciples to do as they did. It is as clear that it resulted from the working of the Spirit of God in them, as was the speaking in other tongues; or the fact that they continued in the teaching of the Apostles, the fellowship, the breaking of bread and the prayers, or that the Apostles were entrusted with great power.

Our difficulty arises rather in our unwillingness to follow their example. They gave themselves completely to the Lord and had no difficulty in giving what they had to Him. To say that they did this in momentary ecstasy, because they were looking for the early return of Jesus does not differentiate them from us. We are told to be constantly looking for the coming of the Lord. It would have a great influence with us in determining our attitude toward material things if we did this.

No, the fact is that the Holy Spirit's coming had the effect on them of enabling them to see spiritual values and to know what is the real purpose of material possessions. It does not mean that every Christian should give away everything that he has. But it does mean that all should hold what we have subject to the Lord's direction as to its use, and should see in the needs of those around us what is the will of God concerning us and our property. It is not ours but God's and should be subject to draft according to the will of God. That is an exhibition of Holy Ghost religion.

—BR—

The editor had the pleasure of supplying for Pastor J. H. Street at Durant Sunday morning. This was our first opportunity to see the new church building. The auditorium is a thing of beauty. The congregation was large and appreciative. We have known Durant a long time and followed their work with much interest. It is our opinion that the outlook was much better. We were guests of the pastor's family and enjoyed it.

—BR—

Pastor A. B. Pierce and family have moved into the new home at Crystal Springs, a two-story brick, and are as "proud as punch." He had Dr. L. I. Lowrey and some of the students at Blue Mountain in charge of the service Sunday morning, the fourth.

DESPISING THE LORD'S CHURCH AT THE LORD'S SUPPER

By H. H. Hargrove,
Pastor Columbus Avenue Baptist Church,
Waco, Texas

Text: "Despise ye the church of God?" 1. Cor. 11:22.

In the section of Paul's first letter to the Corinthian Church beginning with the fifth chapter and concluding with the eleventh, the apostle rebukes that church for various moral and spiritual irregularities and gives instructions for proper conduct. The last of these irregularities dealt with their desecration of the Lord's Supper and its attendant evils. It seems that Paul had this in mind as the worst of the irregularities and dealt with it last as a climax to that section of his letter. There is evidence, though it is not specifically so stated, that Paul considered irregularity in regard to the Supper as the real source of the other irregularities, for, after discussing their heretical practices in observing the Supper he said: "That is why many of you are ill and infirm, and a number even dead." (11:30, Moffatt's translation.) Here was a vital, fundamental religious practice given by Christ, to accomplish a definite and abiding spiritual purpose without which there is no basis for other moral or spiritual excellence. It would seem natural that looseness in this practice would result in irregularity in the matters of daily walk and worship.

Paul definitely identified the irregularities of the Corinthians regarding the Supper with disrespect for the church as a divine institution. He wrote to the local church at Corinth and asked it the searching question: "Despise ye the church of God?" That local body was ignoring and desecrating its high calling as a divine institution by its loose practices in its observance of the Supper. The ordinance of the Supper had been committed to the church by Christ with certain directions as to its observance. He later gave commandment that new disciples should be taught "to observe all things whatsoever I have commanded you." Paul said to the Corinthian church that he received of the Lord the instructions he had formerly delivered unto them regarding the Supper and set those instructions out to them again in the light of the irregularities he mentioned. By these irregularities this local church showed disrespect to its high calling and to the church as a divine institution to which the Supper was intrusted and within whose assembly it was to be observed. Paul began his discussion of the matter by telling the Corinthian church that they were "the worse, not the better for assembling together" under the circumstances. (Verse 17, Moffatt.) They had used the ordinance which was designed to strengthen the church in such manner as to weaken it.

Let us examine these practices which robbed the church of its blessing and brought reproach upon it in the observance of an ordinance which was intended to draw it closer to the Source of all blessings.

First, they observed the Supper with divisions and heresies existing in the assembly. It seems that some of the Corinthian Christians had intermarried with the heathen and had, therefore, been invited to the heathen religious feasts, and had accepted. When their church observed the Lord's Supper they returned the courtesy to their heathen friends and loved ones. The serious involvements of such practice are obvious. Whereas the church was supposed to be in doctrinal harmony when observing the Supper, this brought doctrinal division. It also divided those present into cliques which thought of their own crowd instead of either the church as a whole or the divine Object of the Supper. This transformed the assembly into a social gathering instead of a religious service in which the church would be strengthened. They thought of their personal ties instead of their spiritual obligations. They thought of human fellowship instead of doctrinal fidelity and divine communion. They thought of how grand it was to be with each other instead of forgetting each other while beholding their suffering Savior in the symbolism of the Supper. They forgot that the cup is the communion of

the blood of Christ and the bread is the communion of the body of Christ, and they made the occasion a communion with one another.

Second, these Corinthians made the ordinance of their church, in which they were to symbolically eat the flesh of Christ and drink His blood, an occasion of revelry and feasting to satisfy their physical appetites. They made the Supper a kind of a picnic at which the main object seemed to have been the enjoyment of an abundance of food and drink with no thought of Christ or the purpose for which he intended the ordinance. They had houses where it was proper to satisfy the physical desires. The church was no place for this and to make it such was to disrespect it, and doubly so, since it brought to this low level the ordinance which Christ had committed to it.

A third irregularity in the Corinthian practice of the Supper was that the poor and weaker factions of the church were neglected and crowded out. The more influential members were in cliques with their friends who had been invited and they had no time for the more humble of the church. They brought their food for the feast and their selfish spirit was manifest in the fact that each took his own supper and left the poor brethren hungry. Thus they shamed their brethren who were poor. The oneness of the church was destroyed. The love which should have bound them together was displaced by selfishness. Some thought of themselves more highly than they should have and failed to look upon their brothers in Christ as equals. They forgot the truth stated by the Duke of Wellington on one occasion as he knelt at the chancel to receive communion. Other worshippers knelt about him and the presiding bishop called to them, "Don't crowd the Duke." The Duke of Wellington spoke up immediately and said, "We are all equal here."

The fourth inevitable and climactic irregularity in this Corinthian practice was their failure to observe the Supper in remembrance of Christ. They despised the church by ignoring the Head of the church. They ignored the fact that the Supper was the Lord's with the right to designate those invited resting with Him and they presumed to invite their friends. Instead of remembering Him they remembered their friends and loved ones. Instead of bowing in reverence at the foot of His symbolic cross, they entered into the enjoyment of fellowship with one another. Ignoring the Lord they ignored the Lord's poor. Paul told them that the instructions he had delivered unto them in regard to the Supper, he had received from the Lord. Twice these instructions included the requirement "this do in remembrance of me." They had remembered earthly relationships and, therefore, had not remembered Him. When these came into their observance, Christ went out.

Paul was very plain in his instructions regarding these conditions. He did not timidly say that they should not observe the Supper in this manner. Instead he said that when they come to the Lord's table, with those conditions prevailing, "it is not possible to eat the Lord's Supper." (Verse 20, R. V.) The presence of such irregularities automatically excluded the one thing which was essential, above all else, to the Lord's Supper, namely, the remembrance of Christ. The Corinthians had been broadminded to the point of destruction of the Supper itself. There may be bread and wine at the Supper, but if elements enter which usurp the remembrance of Christ, it is not the Lord's Supper. Such remembrance is usurped when the irregularities which were present in the Corinthian church prevail. The Supper is more than a mechanical ritual! It is not for fellowship with friends! It is the communion of the body and blood of Christ in remembrance of Him!

The Apostle went further and said that whoever observes the Supper unworthily is guilty of the body and the blood of the Lord. While we agree that one should be as worthy as possible when he observes the Supper, that, which seems to be the common interpretation of this passage, is not what Paul is referring to here. The word "unworthily" is an adverb and refers to the manner of observance and not to the spiritual condition of the individual worshipper. Verse 29 does

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: 1 Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

POPE

Pastor J. R. G. Gewlett says, "There may be larger churches in Mississippi but none better than Pope." Secretary Scotchie McCall is to be with them in a revival the week of June first. A committee has been appointed to have the church painted.

We explained the EVERY FAMILY Plan and they seemed to like this popular and progressive plan for a church conference was called and among several items of business was the UNANIMOUS adoption of the EVERY FAMILY Plan.

Panola County Now has subscribers listed as follows: Pope 21; Batesville 32; Como 19; Courtland 13; R. 1, Courtland 1; Crenshaw 37; Curtis 18; Pearl Creek 2; Sardis 31; R. F. D. Sardis 2; Longtown 1; Tocowa 1; Liberty Hill 55.

CLEAR CREEK-LAFAYETTE COUNTY

One of Mississippi's most historic churches is Clear Creek in Lafayette County. Records have been lost but from epitaphs in the cemetery it is known that the church was organized prior to 1836. Rev. J. R. G. Hewlett was reared, converted, baptized, and ordained there. His great, great grandfather, Joseph Lane, was pastor of the church from 1836 to 1856. His father, R. G. Hewlett, (Continued on Page Seven)

not have "unworthily" in the original and the Revised Version gives it correctly: "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." Paul is referring, here, back to the manner in which they observed the Supper. Their manner of observance was unworthy. They made it a matter of fellowship with friends. They despised the church. They ignored their poor brethren. They failed to remember Christ. They failed to discern His body. It was a serious matter. It was cause of their weak and sickly spiritual condition. It brought the judgment of God down upon them.

It is fitting to observe that this passage reviews some of the dangers of open-communion. It is because of these dangers and because of their desire to do the will of Christ fully that Baptists observe restricted communion. They have been castigated upon the gibbet of misunderstanding, criticized as narrow and bigoted close-communicants, because of their position. They have been accused of being unkind toward their fellow Christians. Nothing could be farther from the truth, for they love all who love Christ. They honor all who honor Christ, though they may differ with them in doctrinal matters. But they desire to remember only Christ at the Lord's table. They would not have the dearest of earthly ties to enter into their thoughts there. Any contention that others should be invited in order to show them consideration, per se, injects thoughts of earthly relationships where the injunction of Christ is "this do in remembrance of me." Furthermore, there are distinct doctrinal differences between Baptists and other Christian groups and to come to the table with them is to come with these differences breaking the unity and harmony of the church and thus to come despising it. To invite others is to assume a prerogative belonging only to Christ. To come thinking of these earthly relationships is to destroy the elements of the communion which make it the Lord's Supper, and thus find it, as Paul said, "impossible to eat the Lord's Supper." To come remembering earthly relationships is not to come in remembrance of Christ. To come discerning fellowship with loved ones or friends is not to come discerning the Lord's body. To thus come is to leave the Lord an outsider at the Lord's Supper. This is to come with God's judgment upon him who comes!

"Despise ye the church of God?"

—Baptist Messenger.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezekiel 3:18.

II

Your Secretary is to have the privilege of "calling up" the men of the Brotherhood from Mississippi. This is to be at the Southern Baptist Convention on Saturday evening at the Brotherhood hour. You men! You Brotherhood leaders! Don't fail that hour!

III

Twenty-five Associations giving most to all causes for 1940:

1. Hinds-Warren	\$28,518.97	(1)
2. Lauderdale	13,760.38	(4)
3. Deer Creek	13,550.45	(2)
4. Lebanon	10,386.21	(3)
5. Sunflower	8,582.51	(7)
6. Jones	8,014.90	(5)
7. Pike	7,366.25	(6)
8. Leflore	6,407.45	(9)
9. Riverside	5,930.82	(10)
10. Lincoln	5,928.14	(8)
11. Lee	5,437.29	(16)
12. Columbus	4,347.75	(15)
13. Copiah	3,970.47	(14)
14. Mississippi	3,886.54	(11)
15. Bolivar	3,871.70	—
16. Kosciusko	3,766.55	(21)
17. Madison	3,713.75	(13)
18. Tippah	3,675.59	(18)
19. Pearl River	3,611.99	(17)
20. Leake	3,234.03	—
21. Yazoo	3,186.89	—
22. Panola	3,100.60	(24)
23. Rankin	3,081.56	(22)
24. Grenada	2,999.92	(20)
25. Scott	2,924.77	(25)

The number in parenthesis to the right of the total shows the order of standing in the list for 1939.

Left out: Clay, Walthall, Union Counties.

IV

Pastor Montie Davis, East Moss Point, writes he baptized twenty persons Sunday for his own and nearby churches. This followed the association-wide revival conducted the week before.

Pastor W. L. Day, Pascagoula, reports the continuation of revival spirit in receiving three by letter, one for baptism and another conversion the Sunday following the Jackson County meet.

Doxology!

V

OVER THE TOP: Briar Hill Church, Rankin County, one of our fine rural churches, went "over the top" last week in paying in full their Now Club goal of \$200.00. Doxology!

Brother Boteler, treasurer, brought the money up, in person. One Dr. Gunter is pastor. Ever hear of him? You should know him. He is a great fellow.

Rankin County "rings the bell" again. Dry Creek Church sends its full \$50.00 goal—cash—for Now Club. Mrs. Laura Garrett is treasurer. Rev. H. W. Roberson is pastor.

VI

We have tried to be fair, faithful, truthful with Mississippi Baptists at every point.

With every breath breathed about it we have said, "If Mississippi Baptists will pledge and pay \$542,000 through the Now Club in three years (and

allowing one year of grace) we will retire all bonds of the Education Commission."

That is over and above Cooperative Program contributions. They must be kept up to guarantee success.

That is over and above 5 M Club payments. However, 5 M Club pledges may be converted into Now Club pledges.

Anything short of these practises fails by that much to guarantee success in the ultimate.

Success depends on 9,016 great-hearted, consecrated in purpose, liberal in practise Mississippi Baptists giving in the six brackets as outlined in the Now Club. To do less is to fool ourselves!

VII

Never in a small community have we seen so many actors on the stage playing their parts as well as during a week at McLaurin, near Camp Shelby.

First, we think of soldier boys who inspired us. Three accepting Christ. Others re-consecrating themselves.

Third, we think of the shooting nearby on Sunday afternoon.

Fourth, we think of the Christian women who came for advice as to procedure in bettering moral conditions.

Fifth, we think of the Christian soldier who publicly decried drunkenness, etc.

Sixth, we think of the liquor, immorality and such like about which we heard.

Seventh, we think of a great Saviour mighty to save, able to do something about it if he finds willing servants through whom to work.

VIII

Pastor W. E. Stewart, McLaurin, in the three months of his pastorate had done about all one man can do in that time. He had led the people in a census taking, preached in a week of services, and planned our week there. It was good to be with him.

Eleven professions of faith. Great consecration period Sunday night.

Mississippi Baptists need to get ready to go into action at this and other points in a great way.

IX

A resume: During the last five months we have been in three church revivals, two county-wide revivals, a church enlistment revival, and spent a week at McLaurin in services.

We have not felt led to specialize in church revivals though the brethren have been gracious in inviting us for probably five times as many as we could accept. They prove they want the State Mission Secretary in their midst. May God richly bless them!

We are trying to do some real mission work as we go along.

We are trying to make as many fields as possible. Dated now every Sunday, and most Wednesday nights through August.

How we love to preach for Him and His people! That is the main reason we wanted one to lead in the Now Club that we might go on doing the main thing. Amen.

X

During the last one hundred thirty week days we have been privileged to serve out in the field thirty-six full days and sixteen days that called us from the office for only part of a day. In addition, we served every Sunday and ran out to a few near-by night services. Acts 14:21-28.

VI

There were 635 of our Mississippi Baptist churches failing to support the whole program of Causes of Christ through the Cooperative Program. Then, 373 churches gave not one cent to any cause beyond the local church needs.

That means 262 Mississippi Baptist Churches gave designated gifts only.

Interested pastors, deacons, Sunday School, Training Union, M. M. U. or Brotherhood leaders in any Association, dedicating themselves to this task, could be used of God in changing that picture.

Every compilation of Baptist statistics now and evermore, at home and around the world either includes your church and mine at work for Jesus, participating in His full program, or, sinning

GOING PLACES

(Continued from Page Six)

lett (who was reared by Joseph Lane), was also pastor for 32 years.

Even though now pastorless (they expect to extend a call next Sunday) Brother Percy Waller is keeping the Sunday School in high gear.

We explained the merits of the EVERY FAMILY Plan and they took the same action most churches take under similar circumstances—adopted the EVERY FAMILY Plan unanimously. And NOW Lafayette County's Record readers are listed as: Clear Creek 41; Abbeville 4; Denmark 1; Oxford 60; Taylor 2; Lafayette Springs 1; New Prospect 79.

LIBERTY HILL—PANOLA COUNTY

Anyone wishing to see a well-organized country church in action should go to Liberty Hill in Panola County. Rev. Harry Borah has recently been called as pastor. Evidently they like him for he was their pastor several years ago.

On the pastor's first Sunday with them he presented the Minister's Retirement Plan and they heartily adopted it. We then presented the EVERY FAMILY Plan and they did likewise. In fact, one brother liked it so well that he agreed to pay for the first month while the finance committee was planning the budget.

The Sunday School is fortunate in having Brother A. S. Vick as superintendent, and he is doing a good job. They have several class rooms and others with curtains. Bro. Tom Teer is enthusiastic over the men's class. There were 45 present last Sunday. Volney McCullar is equally enthusiastic over the B. T. U. There are five unions including the Story Hour and all doing good work.

Mrs. D. W. McCullar is making a good W. M. U. President.

DON'T FORGET THE BOYS IN CAMP

Most Mississippi Churches have some of their boys in some branch of the armed service of the United States. It will be a good missionary deed to send them the Baptist Record.

There are two ways to send it.

1. If your church has the EVERY FAMILY Plan, just add their names to the list.

2. If your church doesn't have the EVERY FAMILY Plan send one dollar to the Baptist Record with the proper address for an eight months subscription.

FROM ONE WHO KNOWS

Recently Rev. Joe W. Hudson became pastor at Bassfield. On arrival he found that they already had the EVERY FAMILY Plan. And here is his testimony:

Bassfield, Mississippi.
April 24, 1941

Rev. A. L. Goodrich,
Circulation Manager, Baptist Record
Jackson, Mississippi

Dear Bro. Goodrich:
Just a note to the Record so that other churches may know that we heartily endorse the EVERY FAMILY Plan. Bassfield Baptist Church has had the EVERY FAMILY Plan for two years and great results have been noticed. We believe that every Baptist ought to have a Baptist paper in their home, and we send it to them. (So should every Baptist Church. A. L. G.)

WHO IS THE YOUNGEST RESIDENT PASTOR?

The Baptist Record wants to know if there is a resident pastor younger than twenty-two years. If so, send your name, age and church to A. L. Goodrich, care of The Baptist Record.

against God and the lost because of idleness and indifference. Ezekiel 33:7-11.

XII

Mississippi Baptists are on the march! The evangelistic tide continues to rise. Now Club reports from the field are good. Receipts through this office registered a net gain for the month of April alone in the amount of \$2,914.82. Doxology!

Let Mississippi Baptists continue to send their monies in for the work of Christ. We will handle it as instructed.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie T aylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Woman's Missionary Union Auxiliary to Southern Baptist Convention was organized May, 1888. The purpose of the Union is expressed in the preamble of the Constitution:

"We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating the missionary spirit and the grace of giving, among women and children of the churches, and aiding in collecting funds for missionary purposes, to be disbursed by the Boards of the Southern Baptist Convention, and disclaiming all intention of independent action, organize and adopt a Constitution." We have no intention of quoting the Constitution, only to remind you of the twofold object of the organization. 1st. To distribute missionary information and stimulate effort through State Women's Missionary Unions.

2nd. To secure the earnest, sympathetic cooperation of women and young people in collecting and raising money for missions.

This organization comprises Women's Missionary Unions in eighteen Southern States and District of Columbia. Each state is represented on the Executive Committee of the W. M. U. of the Southern Baptist Convention by a Vice-President elected at the annual meeting of the state. Mississippi's representative is Mrs. Ned Rice, President of the Mississippi W. M. U.

These, with the general officers of the Union, together with the state executive secretaries, meet in Birmingham in January each year and make definite plans for the work of the following year. This Executive Committee plans for the advancement of the missionary causes around the world. It has always assumed without fear, a large portion of any financial goal for missions projected by the Southern Baptist Convention and the results have been miraculous.

A study of the Plan of Work followed by the local organizations will reveal why this organization has been able "to go into all the world." A knowledge of world need has come through the study of monthly missionary programs and the mission study plans followed by the organization. These offer to the most circumscribed life a mental outlook upon the community, the state, and the world. The educational programs of study include books on state, home, and foreign missions, on prayer, stewardship, and methods. Seasons of prayer for state, home, and foreign missions include all Southern Baptist mission fields with the latest available facts and statistics from each. New intellectual horizons have come to the members through the intensive study of the countries to which Southern Baptists have sent missionaries. Rich fellowships have come to Union members in the extension of the gospel. The fellowship of a common task has bound individuals and states together, and to the world. Ultimately, programs and meetings, city councils, conclaves, house-parties, and other joint efforts knit the entire mission effort into one great co-operative enterprise." (The above is quoted from "Following in His Train.")

The W. M. U. of the South had its headquarters in Baltimore for thirty-three years. Our first Corresponding Secretary, Miss Annie W. Armstrong, lived in Baltimore and was able to obtain office space free for ten years. After a few moves the final location was 15 West Franklin Street. At the meeting in Chattanooga in 1921, a previously appointed committee brought recommendations as to place and other matters incident to removal of headquarters from Baltimore to a more central location. Birmingham, Ala., was the chosen place. For the past twenty years Birmingham has been the home of our W. M. U. headquarters.

Miss Kathleen Mallory is the able Executive Secretary of our Union, who has led us to undertake great missionary tasks in His name, for the past twenty-nine years. Her missionary zeal chal-

lenges each of us to attempt great things for our Master. Mrs. F. W. Armstrong is President of Woman's Missionary Union and is leading us onward and upward in our missionary efforts.

We are urging all members of the Mississippi W. M. U. to attend the Convention in Birmingham May 12-14 if possible. Those who are unable to be present, pray for us that the Lord will be able to speak to us during this meeting—sending us home to renew our efforts "to make His way known upon earth and His salvation to all nations."

Important Notice

The annual district meetings will be held at the following dates and places:

- District 6—Raleigh, May 20.
- District 7—Lumberton, May 21.
- District 8—Columbia, May 22.
- District 1—Canton, May 23.
- District 5—Noxapater, May 26.
- District 4—Okolona, May 27.
- District 3—Grenada, May 28.
- District 2—Drew, June 5.

BR

MATTHEW 28:1—SO WHAT?

By W. A. Sullivan

The Authorized (King James) version reads: "In the end of the sabbath, as it began to dawn toward the first day of the week," etc. The American Standard revision has it: "Late on the sabbath, as it began to dawn toward the first day of the week," etc. The meaning is the same, the only difference being in the form of expression. However, both translations are confusing, incorrect, and misleading.

Note the word **sabbath**. In the English translation the word is singular. In the Greek the word is plural. Genitive plural of the word is **sabbaton**. Note the word **week**. Again singular number, whereas in the Greek it is the plural of the same word **sabbaton**. Thus the translators not only changed the number of the word from plural to singular, but the also translated **sabbaton** (genitive plural) "sabbath" in the first phrase and "week" in the next. Furthermore, the definite article does not occur in either phrase in the Greek. Nor does the word "day."

The correct translations of Matthew 28:1 is: "Now, in the end of sabbaths at the dawning toward the first of sabbaths, came Mary Magdalene and the other Mary to see the sepulchre." So what?

The many interpretations of this verse are confusion worse confounded. However, the Bible always interprets itself, if one knows how to "rightly divide the word of truth." The Holy Spirit in Hosea 2:11 gives the key to the right understanding of Matthew 28:1, as well as the oft disputed **sabbath question**. Speaking "The word of the Lord" with reference to Israel, among many other things the prophet said:

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths." That prophecy, like so many others, has been fulfilled literally. The mirth of Israel, as a nation, has ceased surely. The elaborate system of Jewish feasts, new moons, etc., has been caused to cease. Likewise, the Jewish sabbath, the seventh day sabbath, the sabbath at the end of the week, was caused to cease.

That is to say, Hosea 2:11 was fulfilled, the Jewish sabbath ceased, and the Christian sabbath began when the Lord Jesus Christ rose from the dead. So Matthew says, "Now, in the end of sabbaths" (the Jewish sabbaths) "at the dawning toward the first of sabbaths" (first day, or Christian sabbaths).

Seventh Day Adventists, and some other legalists, ought to read Hosea 2:11, and then read the account of the fulfilment of that prophecy in Matthew 28:1ff.

MOTHER'S DAY, SUNDAY, MAY 11TH

We would not wish to have Mother's Day tangled up with this and that good cause, and there are many, many such, but it is exceedingly appropriate that Mother's Day should be set aside by our Baptist Convention as a special day for the Baptist Orphanage. Therefore, we urge all lovers of the Orphanage, all lovers of others and all with the milk of human kindness in their hearts to make some worthy and beautiful contribution to this noble cause on **Mother's Day, Sunday, May 11th.**

G. W. MIZE, Superintendent.

BR

A SERMON FOR OLD MEN

By Jeff D. Ray

Introduction: Let no one refuse to read this sermon because he is not old. If old age has not come it will if you live long enough. And you need to be reinforced against that day. If it has already come you need to determine seriously what use you will make of it.

Text: "Behold thou art old" (1 Sam. 8:5).

I. Three Classes of Old Men:

1. Those who grow hard. Become static and fossilized. Trees never petrify so long as they keep on growing.

2. Those who grow soft. Mushy sentimentalism.

3. Those who grow ripe. A benediction, an encouragement, a help to all.

II. Three Dangers for Old Men:

1. Abnormal egotism. Thinks everybody wants to hear about great things he has done.

2. Sneering cynicism. Sees sinister motive for every noble deed.

3. Ultraconservatism. Everything must be done as it was done when he was a boy.

III. Three Joys of Old Men:

1. Reverence from the young. Every respectable high-class old man has it, except when he sometimes meets a young fool.

2. Reviewing a past well spent. Only one who is and has been a good man can have this experience.

3. Awaiting a crossing to the other side. He says with Stonewall Jackson, "Let us cross over the river and rest under the shade."

IV. Three Duties of Old Men:

1. Keep in touch with current life. He must live with people and not merely with books and memories.

2. Keep learning new things. Some old men known to me have not felt a new microbe wiggle in their gray matter for twenty years.

3. Realize and sing "The old man ain't what he used to be." No use playing the ostrich—trying to hide facts by hiding the calendar and strutting like a youth.

V. Three Ways to Keep from Growing to Be an Old Man:

1. Keep close to the kiddies. They can learn some things from you but you can learn a lot more from them. I knew an old man who accounted for his youthfulness by saying "boys and buttermilk," and another who accounted for his by saying "kids and clabber."

2. Trust God and fret not. Faithless fretting and unbelieving anxiety shorten life, destroy happiness, and prevent usefulness.

3. Look outward and upward and forward, and not inward and downward and backward. Putting the ball between their own goal posts is not the way for a football team to win a game.

Conclusion: What better conclusion can we find for this sermon than these sensible and at the same time beautiful lines:

Let me grow lovely growing old!
So many fine things to do.
Laces and ivory and gold
And silks need not be new.
And there is healing in old trees:
Old streets a glamour hold.
Why not I as well as these
Grow lovely growing old?—Biblical Recorder.

The Baptist Record

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Board

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RENEW PROMPTLY: Please send in your renewal
promptly and give your old address as well as the new
when writing us for a change. If you do not send in
your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of
resolutions of 100 words, and marriage notices of 25
words inserted free. All over these amounts will cost
one cent a word, which must accompany the notice.

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HONOR TO WHOM HONOR

Rom. 13:7b

Bryan Simmons

Sometimes in the successful on-
goings of undertakings and institu-
tions, we are likely to fail to give
honor to whom honor is due for
such progress. At the time when we
are paying tribute to our Mothers
and giving consideration to the chil-
dren at Orphanages, I want to speak
a word of honor for the Matrons
who are serving as Mothers for these
children. We have an excellent
corps of workers at the Orphanage
and it not the purpose of this ar-
ticle to disparage any; but these
Matrons are the ones who mean
most, for good or ill, to the children
there. Just as a mother in the home,
these good women have the first
place in developing correct ideals and
habits. They have them in hand by
day and by night. They look after
them in sickness and in health. If
the children appear neat and tidy, if
they manifest good manners and
deportment, if they show ability and
a spirit of co-operation in the mat-
ter of household duties, it is be-
cause of the constant interest and
effort on the part of these Matrons.
These Matrons also have a respon-
sibility in directing the children in
their home work for school and in
the matter of Bible study.

Think of one woman having these
responsibilities for twenty-five or
more boys or girls and you will
realize them have no small task. If
you have come in contact with any
group of the children you have
readily observed that there has been
an earnest effort to meet these
responsibilities.

The Baptists of Mississippi and the
children at the Orphanage are in-
deed fortunate in having such a fine
group of Matrons at our Orphanage.

Possibly you have never met them.
Permit me to introduce them to you.
Mrs. Brister, the oldest in point of
service, and Matron of the little girls,
hails from Lincoln County and was a
good Sunday School teacher and
faithful worker in her home church.

Mrs. Sutton, also from Lincoln
County, Matron of the older girls,
is the aunt of one of our leading
pastors.

Mrs. King, from Copiah County,
Matron of the older boys, taught in
Copiah schools, and was pianist,
teacher, and faithful member of
Shady Grove Baptist Church.

Mrs. Throgmorton, the Matron of
the little boys, hails from Texas. She

The Now Club will be on
the air again next Sunday,
this time over WREC, Mem-
phis, at 3:30 p. m. Our State
Secretary, Rev. D. A. McCall,
will speak. Miss Grace Phil-
pot, Houston; Miss Dorothy
Hines, Indianola; Miss Chris-
tine Taylor, Hushpuckena;
and Dan Skilton, Blue Moun-
tain, will sing solos. There
will be another speaker, not

is the wife of a young preacher and
has been a school teacher.

Mrs. Campbell, the Matron of the
intermediate girls, is the daughter
of one of our pioneer Baptist pastors
and, up to the time of the death of
her husband, was a faithful member
of the Baptist Church at Macon,
Miss.

The work of these Matrons calls
for long hours, tact, patience, cour-
age, Christian fortitude and mother
love. They deserve and should have
our prayers, our sympathy and, oc-
casionally, a word of recognition and
encouragement. Let us suggest that
the good women over the state occa-
sionally drop these Matrons a card
just to let them know that you think
of and appreciate them.

May God's richest blessings rest
upon them in their efforts to be
mothers to children who have not
the care and attention of their own
mothers.

—BR—

J. N. McMillin

WHEREAS, God in His wisdom has
removed from our midst our beloved
brother, J. N. McMillin, and has
taken him to his eternal reward,
and

WHEREAS, he most faithfully
served this church as pastor during
two separate periods of time and
rendered an unusually helpful service
to the church and its membership
throughout these periods, and

WHEREAS, he ministered to the
people of our community most zeal-
ously and in innumerable ways, in-
cluding the principalship of our
local high school and membership on
the faculties of Mississippi Heights
Academy and Blue Mountain College.

THEREFORE, BE IT RESOLVED,
by the membership of Lowrey Me-
morial Baptist Church of Blue Moun-
tain, Mississippi, that we express our
appreciation of the life and example
and services of this, our departed
friend, and that we express our deep
sympathy to the members of his
family in this, our mutual bereave-
ment.

Mrs. J. Frank Guyton,
J. E. Brown,
Lawrence T. Lowrey,
Committee.

"Which is more important, a man's
wife or his trousers?"

"Well, there are lots of places a
man can go without his wife."

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A PROGRAM OF PERSEVERANCE

TUNE IN ON WREC, MEMPHIS, SUNDAY, MAY 11th AT 3:30 P. M.

yet determined. Please an-
nounce the broadcast in pul-
pits Sunday.

Now Club meetings this week and
next are: Gulf Coast Association,
May 8, Gulfport, 10 a. m., Rev. W. S.
Allen, Pass Christian, presiding;
Lebanon Association, May 8, Hatties-
burg, 2:30 p. m., Nelson H. Webb,
Hattiesburg, presiding; Pearl River
County, May 9, Poplarville, 10 a. m.,
Prof. J. N. Stewart, Picayune, presid-
ing; Marion County, May 9, Colum-
bia, 2:30 p. m., A. G. Stubblefield,
Columbia, presiding.

Walthall County, May 10, Tyler-
town, 10 a. m., Rev. James B. Ray,
Tylertown, presiding; Jefferson Da-
vis County, May 10, Prentiss 2:30
p. m., L. G. Parker, Prentiss, presid-
ing; Lawrence County, May 13,
Monticello, 10 a. m., Prof. W. R. Rob-
erts, Silver Creek, presiding; Lincoln
County, May 13, Brookhaven, 2:30
p. m., J. H. Price, Brookhaven, pre-
siding.

Chairmen, Chairwomen, Pas-
tors, and other leaders, please be
sure to attend your Association
meeting.

INTERMEDIATE TEACHERS

Follow the advice of this good
leader if you want to win those
Intermediates for Christ:

"I am going to ask you to do this.
We covenanted to pray especially for
parents this month, as many par-
ents object to their boys and girls
taking their stand for Christ—and
SO many parents are very indif-
ferent.

"1. Visit your parents and make
friends of them.

"2. Pray for our associational

meeting and plan to be there this
month.

"3. Pray for and try to reach each
unsaved one in and who ought to be
in your class. Keep a prayer list,
know the number unsaved in your
class and strive to reach at least two
prospects this month.

"4. Check your standard.
"May we promote God's Kingdom
work in our life, our church, and now
through our association."

Yours in His service,
Mrs. F. J. Yates,
Associational Intermediate Sunday
School Superintendent,
146 Porter Avenue,
Biloxi, Miss.

BLUE MOUNTAIN COLLEGE

Cradle of Christian Culture

Where Loveliness and Learning Mingle

The first objective of Blue Mountain College is to
train women for Christian homemaking. While most
of Blue Mountain's graduates enter the field of
pedagogy and the realms of matrimony, many
others are to be found in sixty-five vocations in
forty-four states and in several foreign countries.
More than eighty percent of them are married and
rearing children "in the fear and admonition of the
Lord."

Blue Mountain is fully accredited, having full
membership in the Southern Association of Col-
leges, and in the Association of American Colleges.

The Oldest Senior College for Women
in Mississippi

Located in the Hills of Mississippi
Seventy-Five Miles Southeast of Memphis
Lawrence T. Lowrey, President

The Relief and Annuity Board of the Southern Baptist Convention

BY THOMAS J. WATTS, D. D., Executive Secretary

The Executive Secretary completed fifteen years in the service of this Board on November 1, last, and is now well into his sixteenth year. During these fifteen years great progress has been made.

In May, 1925, Dr. Lunsford reported to the Southern Baptist Convention assets of \$1,964,000.00. After fifteen years these assets now aggregate \$5,149,663.24. In that same year of 1925 Dr. Lunsford reported income of \$392,783; as of December 31, 1940, the income for the year was \$1,005,024.94. In 1925 the benefits paid, both Relief and Annuity, were \$137,166.00; for the year 1940 the benefits, relief and annuity were \$414,938.92; in 1925 there were 1,400 members enrolled in the Annuity Department; now there are 6,680 members enrolled in the various annuity plans. To date there have been enrolled in our group plans employees of seventy Boards and Institutions of the Southern Baptist Convention, including thousands of preachers in eighteen State Conventions. The total number of churches and boards that have agreed to cooperate with their ministers and employees is over 7,000.

A transformation has taken place in the matter of co-operation and collaboration with this Board on the part of State Conventions and other organizations. The Board now enjoys the confidence of Southern Baptists in a measure never before known and legions of hearts daily give thanks to God for its beneficent ministry. From the Southern Baptist Convention on through to the State Conventions, District Associations, Pastors' Conferences, etc., this Board is accorded a hearing such as was never before witnessed.

THE YEAR 1940 WITNESSED THE BOARD'S GREATEST EXPANSION

(1) There has been a steady increase in the membership of our several Annuity Plans so that the membership as of December 31, last, was 6,316, while the membership April 1, 1941 is 6,680. From first to last nearly 9,000 annuity certificates have been issued by this Board.

(2) Dues in the various Annuity plans have increased from \$359,757.33 last year to \$628,910.30.

(3) The aggregate income of the Board in 1939 was \$715,342.47. That income was an increase over the year preceding of \$176,063.31. The aggregate income for 1940 of \$1,005,024.94 was an increase over the preceding year of \$289,682.47.

(4) The assets of the Board at the end of 1939 were \$4,774,475.26. The assets at the end of 1940 were \$5,149,663.24, or an increase of \$375,187.98.

(5) The benefits in the Relief and Annuity Departments in 1939 were \$351,752.96; in 1940 they were \$414,938.92, \$100,205.77 of this sum was from the Relief Department. The remainder was from our several Annuity (retirement) Plans. The increase in benefits was principally in the Ministers Retirement Plan.

FROM SANTIAGO, CHILE

We have tried to answer personally the Christmas cards, but some we have failed to get around to. We did enjoy them and appreciate them so very much.

A great deal has happened since we last wrote. First there came the evangelistic or the English conference right after Christmas. This is a conference of all the English-speaking missionaries in Chile for the uplift of the spiritual life. There were three days of inspiration. It was something we needed and enjoyed very much.

Immediately after the conference four of us spent about ten days in the mountains in a part of the country where even ox carts do not travel. There are three methods of transportation, namely, walking, horseback, and boat. There are many beautiful lakes surrounded by snow-capped mountains and smoking volcanoes. One of the men broke his leg on the trip, and it took us almost a day and a half to get him to a road where a car could come for him. Riding on horseback with the injury was torture for him. We also visited a missionary doctor, a woman from Ireland, who sometimes walks a day's journey to see a patient.

After the trip into the mountains in the south came the convention in Lautaro. There was a good attendance. We met in a theater in the town. Under the able leadership of the president of the convention and the new seminary president, Mr. Espinoza, we had a great convention. Many say that it was the best in the history of the work from the viewpoint of the spirit and the outlook. There was an increase of almost one-third in the baptisms for 1940 over 1939. There was also an increase in the gifts. The work here is now on a stronger footing than ever.

At the convention I gave the report on the Seminary, including a report on the practical activities of the students for the year 1940. It was received with enthusiasm. The messengers found out things about the Seminary that they had never known before. It helped to dissipate much of the opposition that existed in the minds of some.

After the convention came the young people's encampment under the guidance of Mr. Maer, the missionary in charge of the young people's work in Chile. It was a success in every sense of the word. A man was kind enough to let us use his farm. There was a huge barn with two divisions. The women and girls slept on one side and the men and boys on the other. The owner furnished clean hay on which we placed our blankets. About a mile away was a river for swimming, one place for the girls and the other for the boys. Each person carried a tin plate, a cup and his knife, fork and spoon. A cook, employed for the purpose did the cooking. Then we would all line up like soldiers with our "mess kits" and go by the "kitchen" for the food. The air was cool and bracing. In the mornings from 9 to 12 were classes for everyone. The afternoon was free for recreation, and at night there was a campfire service with a sermon and much singing. Many Indians who live on the farm and in the surrounding country came to the

campfire services, and some made professions of faith.

The days since we returned from the south have been filled with Vacation Bible Schools and preparation for the new seminary year that begins the 24th of this month. I have been preparing lessons and making translations for my work. We are looking forward to a great year. We have all the students that we feel we can care for and could have more. One part that is bad for us who are teaching is that the MacGavocks go home on furlough, leaving us short-handed of a great leader.

Crissa is in school for her first year. Of course she is thrilled to get to start. We did not think it wise to place Ray in the kindergarten this year.

When you can, write us. Your letters mean a great deal. Pray that we may have courage to face the problems that we have and that we may be able to take advantage of the opportunities that we have.

L. D. Wood,

L. D. Ora, and the children.

THE PETITION TO THE PRESIDENT

N. S. Jackson, Superintendent, Anti-Saloon League

A petition addressed to President Roosevelt, asking that he, as Commander-in-Chief of the Army and Navy, stop the sale of all alcoholic liquors inside Army camps is now being circulated in Mississippi by your League. If you have not as a pastor received copies of the petition write your League for copy of the petition. Present petition to your Bible Classes, in your church service, the WMS, and the BTU. Read to your people the "Letter from a Mississippi Boy in Camp," in the Baptist Record of May 1st, page 13, and ask your people to sign. If you are not a pastor and the petition has not been circulated in your church or community, write your League for a copy of the petition.

The petition is being signed almost 100%. At present (May 2nd) the First Baptist Church, Jackson, is leading in number of signatures. We are asking for 50,000 signatures on the petition before presenting it to the President.

Read again the "Letter from a Mississippi Boy in Camp" in the Record of May 1st and then get all the signatures you can in your church and community. If we do not act, and act quickly—protest strongly enough to get sale of liquor stopped in camps, thousands of our sons will come home from training camps confirmed drunkards.

After petitions are signed, mail to the Anti-Saloon League, Jackson—quickly.

BR
HARMONY W. M. U., PEARL RIVER COUNTY

The W. M. U. of Harmony Baptist Church held its regular meeting in the home of Mrs. Clarence Benton on Monday night, April 28. There were 22 present and six new members. Miss Selma Attaya presented a wonderful program on "Christ's Royal Service." Owing to the splendid attendance of the former members and the rapid increase of new members it was decided to have the next meeting at the church on May 12.

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

MORE STANDARDS!

Since last week these schools have become standard: Senatobia, Dr. H. L. Martin, pastor, Mr. Sam C. Stevens, superintendent; Bunker Hill (Marion County), Rev. W. E. Winstead, pastor, Mr. J. A. Johnston, superintendent; Davis Memorial, Jackson, Rev. A. S. Johnston, pastor, Mr. Ike Bain, superintendent; Ruleville, Dr. Nat Tracy, pastor, Mr. H. Lee Herring, superintendent; Parkway, Jackson, Rev. W. A. Bell, pastor, Mr. Cecil C. Lipscomb, superintendent; Philadelphia, Rev. R. K. Corder, pastor, Mr. Walker Jones, superintendent.

The Winsome Class (Young People's), Holly Springs, Mrs. Ira B. Seale, teacher, has also come in on the standard list, and for the first time in its history.

Mendenhall

And here comes Mendenhall with our first standard Junior DEPARTMENT of the year. Mrs. F. E. Bourn is the capable superintendent of that department. Incidentally, this is the first time ever for them to be standard.

The standard classes of this department are: His Followers, Mr. O. F. Aultman, teacher; Good Workers, Mr. Earl B. Ponder, teacher; Wide Awakes, Mr. J. N. Rankin, teacher; Cheerful Helpers, Mrs. R. H. Mitchell, teacher; Up Streamers, Mrs. S. A. Harris, teacher; Willing Workers, Mrs. J. C. French, teacher.

Correction

Some weeks ago the Young Men's Bible Class, First Church, Columbia, Mr. Ralph Gilbert, teacher, was reported as a standard Young People's class when it should have been a standard Adult class.

To one and all these standard units we offer sincerest congratulations on this very splendid achievement.

Vacation Bible Schools

The outlook for this year in Vacation Bible schools is by far the best ever. Many of the associations are going about this matter very definitely to get schools in the doubtful churches. We all know that with many churches the Vacation school is a vital part of the year's work, but with many others that have never had even the first school, it is our part to help them get one.

This is where the associational organizations come in so well, with a special officer in it to promote these vacation schools. Then, too, many churches can put on mission schools and also help the Negroes get schools started in their churches.

But, have your school. Plan now for it. Get the date set; select and enlist the teachers; get your books; advertise it. Give your boys and girls the advantages of these extra hours of Bible study, worship, songs, stories, supervised recreation, handwork, etc. More than 500 professions of faith last year in Mississippi Baptist Vacation Bible schools. The pro-

gram must be right; the results are right.

Free literature sent on request. This is the promotional literature. The books may be secured from the Baptist Book Store, Jackson.

Training Reports

Never have we had so many reports of Sunday school training classes as so far this year. Keep up the good work of helping your officers and teachers to be better prepared. Any time is training time. Plan for a course some time this year in your church.

And, be sure and report the class so the people can get their awards. Blanks for sending these reports gladly sent on request.

Train the workers and the results will be seen in the product.

—BR—

HISTORIC LONDON FREE CHURCH DESTROYED Dr. J. H. Rushbrook

The "City Temple" has a place of its own among the non-conformist buildings of Britain. It is not only the outstanding Free Church in the City of London, but in an exceptional degree a national center of evangelical activity. The "Cathedral of Congregationalism," it has readily and generously placed its fine auditorium at the service of other communions. The British Baptist Union has for many years held its annual assembly there, and the famous church has been the scene of countless gatherings of national and international importance. American visitors know it well. Its destruction "by enemy action" represents the greatest wartime disaster which down to date of writing (April 19th) has befallen the English Free Churches. On hearing of the calamity I ventured to send a telegram to the present minister of the City Temple (who, by the way, is a Methodist) in the following terms:

"Rev. Leslie D. Weatherhead, Minister of the City Temple, London.

"On behalf of the Baptist communion throughout the world including its many millions in America, I express our profound sorrow at the destruction of the City Temple, historic center for evangelical faith and for religious and civil freedom, and our confidence that this present calamity will, under God, open for the martyr church a period of yet larger opportunities and influence. Please accept also the assurances of my deep personal sympathy and regard.

"J. H. Rushbrooke, President, Baptist World Alliance."

—BR—

Teacher was testing the observation powers of her class. Slapping a half dollar on the desk she asked, "What is it?"

Came an instant reply from the back row: "Tails."

—BR—

A man bought a parrot and tried to teach him to talk. Going over to the bird, he repeated for several minutes, "Hello, hello."

At the end of the lesson the parrot opened one eye and answered drowsily, "Line's busy."

Boils & Itching

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THE 1944 JOINT CONVENTION

There is no need to look upon a Joint Convention of Northern and Southern Baptists in Philadelphia in 1944 as a move in the direction of organizational reunion. Not only do we think such a thing impossible, we believe it to be undesirable. As long as our Conventions are a fellowship of local churches, they will continue to be unwieldy. Enlarging them by any process of federation would only decrease their representative value. We have discovered how difficult it is to preserve even the appearance of democracy when our Convention discussions have hundreds and sometimes thousands of potential participants. Our country is so vast that our Conventions are largely sectional. Therefore, The Watchman-Examiner has no desire to raise the question of reunion. As we see it, in Christian fellowship we are not divided. Northern and Southern Baptists are one in faith and hope and charity. Our hands are joined in the fellowship of the Baptist World Alliance. The value of a Joint Convention in Philadelphia in 1944 would be its stimulation of Baptist solidarity and the witness to our corporate faith and tenets in a world, we hope, emerging from war. That Philadelphia is a Northern city presents a problem, but not an insuperable one. It would be a novel experience for the Southern Convention to take a pilgrimage to a Northern city. We are sure Philadelphia Baptists and the city itself would cherish the opportunity to extend hospitality of the most enthusiastic nature. Let the wise heads of the two Conventions get together and see what can be done.—Watchman-Examiner.

—BR—

The street orator was warming up to his subject. "These astounding figures, ladies and gentlemen, are not my own," he said. "They are the figures of a man who knows what he is talking about."

Then he wondered why his audience laughed.

AVOID SUCH AS THESE

I have a letter from a good pastor in Mississippi asking me about one Rev. I. D. Terman whose home, he claims, is in Chattanooga, Tennessee. He also claims to be an independent missionary in Africa and Egypt. He is saying that he would have been appointed as a missionary under this Board except the war came on to interfere with the plan.

I wish you would say through the Baptist Record that the Foreign Mission Board knows absolutely nothing about this brother and that, of course, he has never been appointed or offered appointment to Palestine or anywhere else. Our country and especially the South is going to be flooded with these irresponsible religious zealots from abroad. I wish all of our pastors would do what this Mississippi pastor did—write the Foreign Mission Board for information about these brethren who have more feeling for the collection than they have for the cause of Christ. Many times they are the rankest imposters, and our people should be warned against them. They are just out for an easy living and sad to say, there are always some people in our Baptist churches who are going to give it to them at the expense of our regular denominational work.

I hope, therefore, you will help us curtail the activities of these irresponsible gentlemen.

Yours sincerely,
Charles E. Maddry.

—BR—

Gulls were following a ferry. Irishman: "Nice flock of pigeons." Tourist: "Those are gulls, my man."

Irishman: "Well, gulls or boys, they're a nice flock of pigeons."

—BR—

Investments in the boys and girls of the Baptist Orphanage pay big dividends. Remember the children on MOTHER'S DAY, SUNDAY, May 11th by forwarding offering to help care for their support and training.

Mississippi College

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SEPTEMBER 1, 1941

For Summer Bulletin or Catalog of Regular Session
write

The Registrar or President D. M. Nelson

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

You need no word from me this time except my greeting. I know you will enjoy this message from sunny California and these letters from many of our boys and girls.

Just this verse for you to make yours this week:

"Search me, O God and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:23, 24.

With love,

Mrs. Frances Steele.

Here are some parts of a letter Mrs. John J. Lipsey of Colorado Springs wrote to one of her nieces in Mississippi. She wrote April 23, from La Jolla, Calif., where Mr. and Mrs. Lipsey have been spending a few months. She writes:

"We have been having such a good time down here in the southwest corner of the United States. Our apartment is right on the ocean; there is just a road between it and the cliffs that the waves come up at high tide. It is very different from the coast in Florida, because on the Florida coast there are no hills worth mentioning, while here in California, there are hills right down to the ocean. In some places in La Jolla there are beaches, and in other places the deep water comes right up to the feet of the rocky cliffs. In front of our house there is a beach at low tide, but none at high tide.

"Whenever we wake up at night we hear the ocean roaring, and sometimes we hear sea lions barking. (Sea lions are the 'seals' you see performing in circuses.) We often see the sea lions swimming and occasionally see them on the rocks near the shore. Once we saw a baby sea lion on the beach. He had gotten lost from his mother and was just waiting around until she should find him. He had collected quite a crowd of admiring bathers, while he waited.

"Another thing that makes the California coast different from the Florida coast is that out here we do not have the reefs and long narrow islands that are almost everywhere along the Florida coast. You know how it is at Mary Esther; you have your choice of swimming in the quiet bay or the rolling ocean. Here are very few bays and lagoons, and they are not used for swimming. Also, California is not so tropical nor so hot as Florida. They have palm trees here, but no coco plants, as in Miami. They raise oranges, lemons, grapefruit, limes, avocados out here, but they cannot grow out of doors some things that grow in Florida, things like papayas.

"The docky coast line not only makes a pretty and varied landscape, but the rocks form hollows that become pools of water when the tide goes out. So, when it is low tide, it is interesting to scramble on the rocks and look at the queer forms of sea life that are in these little pools, sometimes about the size of a bathtub. There are plants of many different colors and, besides common things like crabs and mussels, you can find live starfish, sea anemones, and prickly sea urchins. Then they have along this coast abalones, which I believe are not found along the Atlantic coast at all. You have probably seen the big abalone shells. They are like an oval saucer six or eight inches long, and they are an iridescent blue on the inside. Young men around here put on goggles and on their ankles and feet rubber flippers, fasten knives to their wrists and swim out to the rocks under the water and pry off the abalones. They can be eaten, but most people do not like them. Sometimes we find the empty abalone shells on the beach, where the waves have washed them up.

"La Jolla is a pretty little town, full of homes and gardens. We think it is the most attractive and

friendly place in Southern California. It is really a part of the big city of San Diego, and that (as you have seen on the map) is exactly at the lower left-hand, or southwest, corner of the United States. If you go just 20 miles further south, you are in old Mexico. We went to Mexico a few days ago. Just across the border is Tijuana, a very 'ornery' town, with nothing much in it but curio shops. We went on further south, 70 miles beyond Tijuana, to the next town, Ensenada. It made us feel a little as if we were in a foreign country (as, in fact, we were). But I suspect that towns further from the border have a much more Mexican 'flavor.'

"Even so, your Uncle John was prevented from taking a picture of a military barracks. Three armed Mexican soldiers and an officer prevented him.

"We are starting back to Colorado Springs in about a week. We expect to go back by Boulder Dam in Nevada and Zion National Park in Utah, and then by way of one of the passes over the Continental Divide of the Rocky Mountains."

Dear Mrs. Steele:

Here I come again. I haven't written in a long time. We have a new pastor. His name is Rev. J. F. Brantley. I go to Sunday School every Sunday I can. Mrs. Brown is my teacher. I like her very much. I think she is a good teacher. School is out and I am glad too. I will be in the seventh grade next year. I am eleven now and will be twelve, August third.

I want to join your Daily Bible Readers League. I want you to send me a pamphlet. I earned forty-five cents by pulling turnips for Mobby and I am enclosing five cents for the orphans. I have accepted Christ as my Savior.

Your friend,

Mary Althea Lazenby, Lumberton.

Welcome to the D. B. R. L., Mary Althea. Your pamphlet will be coming. I believe you would qualify as a member of the tither's league too. It is fine to earn your own money, and have some to give. You are practicing your Christianity. We are grateful for your help for the orphanage.—F. L. S.

Dear Mrs. Steele:

This is my first letter to write to the Children's Circle. I like to read it very much. I go to Mizpah Baptist Church. Our pastor is Brother James Thorn. We like him very much. My teacher is Mrs. Bob Warren. I go to Cross Roads school. I will be in the first grade next year. My teacher is Mrs. Everit. I love her very much. I am six years old.

Your little friend,

James Winstead, Pelahatchie. James, what are you going to do this pleasant long vacation? Don't forget all those things that you learned in school this year. Come to see us again.—F. L. S.

Dear Mrs. Steele:

This is my first time to write to the children's page. I am thirteen years old and in the eighth grade. I go to Sunday School every Sunday. Our pastor is Rev. W. L. Darling. My Sunday School teacher is Mr. Frank Davis who is also the principal of our school. I am sending ten cents to the orphanage. I hope to send more next time. Here's hoping my letter will miss the waste basket. I want to join the Children's Circle.

Love, a new friend,

Sue King, Oxford.

We surely welcome you to the Children's Circle, Sue, and send a big thank you for your gift to the orphanage.—F. L. S.

Dear Mrs. Steele:

Here I come again. I am glad school is out. Mrs. Aetis is my Sunday School teacher. Bro. Kitchens

is pastor. I will be ten years old November 15. I am sending one dollar for the orphanage and B. B. I. girl.

Your friend,

Mary Lynn Keen, Weir.

We are certainly glad that you are here again, Mary Lynn. We hope you will be coming again and again. Your gift is a wonderful help to our two causes. Thank you very much.—F. L. S.

Dear Mrs. Steele:

I am nine years old and in the fifth grade. I gave my life to God about three months ago, and I am thankful that we have One Who can save us. God has called my Mother and Grandmother on high and I am adopted to one of my uncles and aunts. I want to join the D. B. R. L. and read my Bible daily. Will you please send me a pamphlet? I am sending ten cents for the orphans.

With love,

Charlene Pearson, Ellisville.

We shall be glad to send you one of the pamphlets, and are adding your name to the Daily Bible Readers League. Reading your Bible will help to live closer to God. I hope you will live a long useful Christian life.—F. L. S.

Dear Mrs. Steele:

I want to be a member of the Children's Circle and my little sister Kathleen, wants to join too. This is our first time to write to you. I am in the sixth grade at school. My Sunday School teacher is Mrs. H. C. Young. I like her lots. We like the preacher and Sunday School lesson too. We go to Sunday School at Oral Baptist Church every Sunday we can. I am enclosing five cents for the orphans' home.

Your friends,

Ira Lee Smith,

Katheleen Smith, Hattiesburg.

Ira Lee and Katheleen, how glad we are to have this letter and gift from you sisters. We like having you as members and hope you will come often.—F. L. S.

Dear Mrs. Steele:

I have often thought that I would write to the Children's Circle but I never did. I go to Pleasant Hill Baptist Church. Rev. B. E. Phillips is our pastor. I try to go to church every Sunday. I am a Junior. Miss Elnor Brown is our Sunday School teacher. I have a brother ten and a little sister six and I'm eleven. Enclosed is ten cents for the orphanage.

Your new friend,

Mary Aletha Dumas, New Hebron.

Thank you, Mary Aletha, for this contribution. We hope that you like your first experience in writing to the circle so well that you will try it again.

Dear Mrs. Steele:

I love you. Joe and I are sending an offering. I am still going to S. S. and church every Sunday and I love Bro. Franks. I'll be glad when school is out for I can help my mother more.

Your friend,

Grace Elise Shuffield, Columbus.

Grace, I have an idea that you love everybody and that everybody loves you. I thank you for including me. Your offering, which is such a big help, will be added to our orphanage fund. We really appreciate it.—F. L. S.

Dear Mrs. Steele:

I am a little girl nine years old. I like to read the Children's Circle. I was promoted to the fourth grade. My school teacher is Mrs. N. B. White. I love her very much. I go to church every Sunday I can. I have three brothers.

Your little friend,

Janie Pearl Ashley, Monticello.

Janie Pearl, do you have to be a "Tom boy" to keep up with those three brothers? It's fun though, isn't it?—F. L. S.

Dear Mrs. Steele:

I love you. We remembered big sister. We sent her some things. I am still reading my Bible. I like it

very much. I am sending twenty-five cents for the best place where it is needed.

With love,

Joe Shuffield, Columbus Rt. 2.

Joe, your letter and Grace Elise's are two of the nicest letters I ever received. It isn't hard to guess why either, is it? Thank you; and thank you too, for this very generous gift. I think I'll add it to this last contribution that we are sending to Miss Lynn Fleming. I'm glad that you helped in her shower.—F. L. S.

Dear Mrs. Steele:

I like the C. C. very much. I go to preaching and Sunday School every time I can. I like to go. I go to Mizpah Baptist Church. Bro. James Thorn is our pastor. My little brother is named James, too. My Sunday School teacher is Mrs. Morgan. She is very good. I like to go to school very much. I will be in the eighth grade next year. I am twelve years old. I will be thirteen the twelfth of May.

Love,

Bobbie Ruth W., Pelahatchie.

Do you know what Mizpah means, Bobbie Ruth? Doubtless, you do since it is the name of your church. When you write again, won't you tell the circle?—F. L. S.

Dear Mrs. Steele:

I am a little girl eight years old. I enjoy reading the C. C. very much. I go to preaching and Sunday School every time I can. Our pastor is Brother James Thorn. My teacher is Mrs. Everit. I go to Mizpah Baptist Church. I go to school at Cross Roads. My teacher is Mrs. Harpe. I like her very much. I am in the third grade.

Love,

Dorothy Rae Winstead, Pelahatchie.

We are glad that you like the Children's Circle, Dorothy, and are pleased to have you one of us.—F. L. S.

Dear Mrs. Steele:

This is my first time to write to the C. C. I like to go to preaching and Sunday School. My mother is my teacher. I like to go to school and I will be in the seventh grade. I am ten years old. My teacher is Miss Kelly of Pelahatchie. My brother and two sisters are writing too.

Wilson Winstead, Pelahatchie.

Wilson, we especially appreciate the boys in our circle, because we do not have as many as we would like. Welcome and come again.—F. L. S.

Dear Mrs. Steele:

I am sending one dollar from the Junior Sunday School department. Next Sunday is Rally Day. We are going to have a program in the auditorium. Last Sunday one of the teachers gave everybody a little pin with Rally Day on it. I am only nine years old and am in the nine year class in Sunday School. There are four teachers. We all like them well. Hoping that I will see this letter in the Baptist Record, I am

Your new friend,

Mary Katherine Cole, Gloster.

This Junior Department is one that we have come to depend on. Thank you everyone, Gloster Baptist Juniors. We are proud of the good work and grateful for your help. And, Mary Katherine, we appreciate your sending the gift to us in this interesting letter.—F. L. S.

BR

Romeo—Juliet, dearest, I'm burning with love for you.

Juliet—Come, now, Romeo, don't make a fuel of yourself.

BR

Asked the meaning of the term, "dressed lumber," a western Kansas editor replied, "Charley McCarthy."

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Leading Associations In Study Course Awards For First Quarter

We list below the six associations, in order, who received a hundred or more awards during the first quarter of 1941. Congratulations to these, and may the number increase each quarter. Most churches could, without a great deal of effort, issue a hundred awards each quarter during the year. Why not set new goals in study course awards for the rest of the year?

Hinds-Warren leads with 310 awards, second is Lauderdale with 210, then Tippah with 172, fourth is Rankin with 167, fifth Lee with 135 and Pike with 101. Awards went to 41 associations.

Bethany In Jeff Davis Organizes

Thanks to Mrs. Solon L. Walker for reporting the organization of a new Training Union at Bethany. Jeff Davis County. They first organized the Junior, Intermediate and Story Hour, then the adults demanded an organization and it was started. We are glad to add these new unions to our list, and congratulate the church on its wise plans.

Pine Bluff in Copiah adds a B. A. U. to their Training Union. Mrs. Lena Cable was chosen as president and they are progressing nicely. This is the church where the District Convention for District Five will meet. The time for the meeting is Wednesday, June 25th. They are looking for a big crowd, and we feel that they will not be disappointed.

Sand Ridge in Scott County set a goal for three unions, an Intermediate, Junior and Adult. We are indebted to Mrs. Otho Ware for this information, and wish them all success in this new venture.

Macon elects Mr. W. P. McMullan as Director of their Training Union, and the pastor writes that they are laying new plans for growth in every way. Mr. McMullan will find in his pastor, Rev. R. D. Pearson, a good friend and helper in making his dreams for the Training Union come true.

A certain pastor, visiting in the home of one of the members, eager to show the training of his small child said, "Virginia Ann, say your memory verse and then we must go." The child turned and looked at the person to whom her father was speaking, and said "Bye, bye," and waved her tiny hand. Did yours ever do you that way? I spec so, and after all it does not mean that the child does not know the verse.

Why not add this book to your library—FIFTY FRUITFUL YEARS? It is a history of the Baptist Sunday School Board, and these have been fruitful years. It reads like a romance and indeed it has been just that. God has richly blessed the work of Southern Baptists as we have endeavored to give the Gospel to the world. The Sunday School

Board has been a mighty force in the progressive march of the denomination. Get it from The Baptist Book Store, Jackson, Miss. The price is \$1.00.

Three other books you will also like to add to your library are, THE SON OF CONSOLATION, GROWING LOVELY, GROWING OLD and PROPHETIC PATRIOTISM. These are \$1.00 each at The Baptist Book Store, Jackson, Miss.

We are rejoicing to learn of so many associations that are having their elimination contests soon, getting ready for the District Conventions. Just a month now until these helpful meetings start. The first one at Greenwood, Monday, June 9th.

Indianola Progresses Under Leadership of Local Product

The Indianola Training Union is progressing nicely under the leadership of Miss Allie Mae Bryant, who was elected a short while ago as their Director. Miss Bryant is a local girl, trained in the training union there and is good proof of the effective work of the Training Union. Recently the union had a Training School which was well attended, giving new vision and interest to the members. The Associational Intermediate Leader, Mrs. E. I. Murphey, is a member of this church and union and is busy getting ready for the elimination contest for the Intermediates, when they will choose their representative for the District Convention.

Shiloh In Chickasaw Organizes B. T. U.

We are happy to report a newly-organized training union in Chickasaw County. Shiloh has the privilege of having Miss Edna Hickman with them for the second week in April and as a result two unions were organized with Mrs. Madge McCullough elected director. Miss Hickman is one of our volunteer workers and this was her first week with us. She reports a fine spirit of cooperation in this and in the other churches she has been serving. Congratulations Shiloh, and may these unions prove a great blessing to the entire community.

An experienced mariner was teaching a recruit how to sail a ship.

Mariner: "What would you do if a storm sprang up and the waves reached the upper deck?"

Sailor: "Throw out an anchor."

Mariner: "What would you do if another storm came up?"

Sailor: "Throw out another anchor."

Mariner: "Well, what would you do if another storm sprang up?"

Sailor: "Throw out another anchor."

Mariner: "Where are you getting all of these anchors?"

Sailor: "Same place you are getting all those storms."

VICKSBURG FIRST CHURCH

Quite an unusual privilege was enjoyed by a group of the members of the First Baptist Church and by the people of Vicksburg recently when the Girls' Chorus of the First Baptist Church of Tupelo broadcast a thirty-minute program of sacred music. The program was broadcast from the auditorium of the First Baptist Church through the facilities of Radio Station WQBC. The group of young people was en route to Mannsville, Louisiana, to render a program. Arrangements were made for them to stop overnight in Vicksburg, and to broadcast a musical program.

The Y. W. A.'s and Brotherhood of the church entertained the group at a "Pot Luck Supper" at the church, at which sixty-one were present. An evening of fellowship and fun was enjoyed by all those present. Before leaving for Mannsville the next morning, a tour of the park was arranged for the group.

This group of fourteen young girls is under the direction of Miss Mary Anna Dabbs. Accompanied by their pastor, Brother H. L. Holcomb, they have made trips to various parts of the state and neighboring states to give musical programs. Their programs are varied and unusually well-rendered. Brother Holcomb is doing a pioneer work in the field of church music. His church at Tupelo has a Department of Music which trains choir members from the Primary Department through the Adult Department. Miss Dabbs serves as the head of the Department of Music.

—BR—

"Well, little miss," said the grocer, "what can I do for you?"

"Please, sir, mother wants a bottle of good-natured alcohol."

BLUE MOUNTAIN COLLEGE B. S. U. INSTALLS 1941-42 COUNCIL

On Sunday evening, April 27, the student religious leaders of Blue Mountain College were formally installed in their new offices. Miss Frances Barbour, student secretary at the Baptist Hospital in Memphis spoke on "Reflecting the Beauty of Jesus." The keynote of the service was "Beauty," in keeping with the song for the past year, which was "God Who Touchest Earth With Beauty." These newly-elected officers will serve for the remainder of this session, and until May of 1942. The names of the new council, with their offices, follow:

Jessie Davis, president; Jane Majure, enlistment vice-president; Sunshine Measells, social vice-president; Annie Hendricks, extension vice-president; Grace Bishop, Y. W. A. president; Ellen Edens, B. T. U. director; Martha Lynn Brame, Sunday School director; Sara Wallis, secretary; Doris Tidwell, treasurer; Ruth Garcia, reporter; Cynthia Jo Hall, student government representative; Peggy Chastain, chorister; Monte McMahon, pianist; Delco Childers, Methodist representative; Sara Ruth Godwin, local representative, and Miss Ruby Talbot, faculty representative. Miss Lucy Carleton Wilds, student secretary, and Dr. J. S. Riser, Jr., pastor, are automatically members of the council.

Elizabeth Jacob, Reporter.

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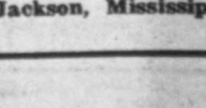
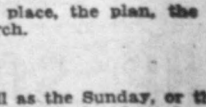
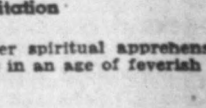
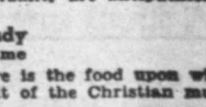
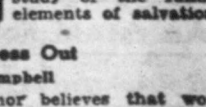
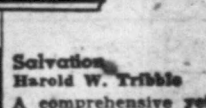
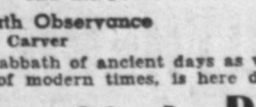
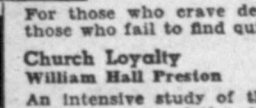
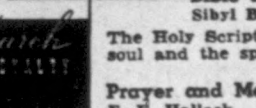
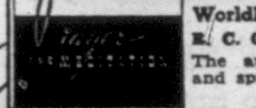
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RIDGECREST CALLS

By Frank H. Leavell

"In the spring a young man's fancy lightly turns to thoughts of" what we in the Nashville office have been thinking of all the year—the Southside Retreat in June. Ridgecrest calls. Baptist students respond. The annual Baptist Student Retreat is the largest annual student religious gathering in America.

Those who build the program seek only the best and the highest. Only those students are used in whose life Christ is a reality. Only those speakers are invited who bring messages of maximum spiritual power. Only those leaders are secured who are uncompromisingly consecrated.

Outstanding men and women on this year's program include, in addition to the entire corps of Baptist

student secretaries: Dr. T. F. Adams and Dr. Charles E. Maddry of Richmond; Dr. C. Roy Angell of Miami; Dr. Floyd Barnard of Southwestern Seminary; Dr. Gaines S. Dobbins and Dr. Harold W. Tribble of Southern Seminary; Dr. Clarence Jordan and Missionary to Palestine Leo Eddleman of Louisville; Miss Emma Currin of Birmingham; Dr. Ellis A. Fuller of Atlanta; Chester E. Swor, "B. S. U. Ambassador at Large"; Dr. Maurice E. Trimmer of Macon, Georgia; Herman F. Burns. Dr. P. E. Burroughs, Dr. J. E. Dillard, Dr. John L. Hill, Dr. T. L. Holcomb, W. D. Kenday, J. E. Lambdin, A. V. Washburn, and Dr. and Mrs. J. O. Williams, all of Nashville.

Again this year we have secured for their distinctive contribution, Mrs. Jessie Burrall Eubank of Cincinnati and Charles A. Wells of New York City. Appearing on the student Retreat program for the first time is Miss Bertha Rachel Palmer of Evanston, Illinois.

June 11 to 19, 1941, are the dates. The first session is Wednesday evening and the last session is Thursday noon. Meet the Master's Minority in the mountains.

—BR—

Do not fail to give your people an opportunity to make an offering for the Orphanage on MOTHER'S DAY, SUNDAY, MAY 11th.



A scene in the Baptist Orphanage Dining Room which takes place three times a day, 365 days a year. Some 175 boys and girls together with the matrons and other workers have their meals in this central dining hall. Perhaps you would like to have a part in supplying three meals for one day for this group, or just one meal. You may do so by remembering the Orphanage with a cash offering on MOTHER'S DAY, SUNDAY, MAY 11

A SUGGESTION WORTHY OF CONSIDERATION

From S. S. Board's Report

There are no doubt many individuals throughout our Convention territory who have even a small amount of money they would like to contribute to some worthy cause. We are listing some of the needs that the Sunday School Board is not able to meet as completely as it desires:

1. Money to provide for the free distribution of Bibles, Testaments, Gospels and tracts.
2. Improvement of church music, working in cooperation with the churches.
3. Improvement of church buildings through our Department of Church Architecture.
4. Enlargement of our religious ministries to children in needy sections of our Convention territory.
5. Equipment for camps at Ridgecrest for boys and girls.
6. A building at Ridgecrest equipped with studios and instruments where free instruction in church music can be given each summer.
7. Literature, hymn books, etc., for hospitals, orphanages and other benevolent institutions.
8. Enlargement of our cooperative effort in the interest of the negro race.
9. Money sufficient to conduct a worthy religious program for our young men who have enlisted in the Defense Program of our Nation.

The Board Authorized to Receive Legacies

The Sunday School Board of the Southern Baptist Convention is incorporated under the laws of the State of Tennessee, and is authorized to receive legacies of personal property or devises of real property or interests therein, to be used in for-

warding any and all of the purposes of the said corporation, and to own or hold any land or real estate, or interests therein, devised to them as may be provided under the terms of any will or devise.

For fifty years the business affairs of the Board have been conducted in such a way as to receive the confidence and commendation of the banks and other institutions of trust. Any bequest left to the Sunday School Board will be safeguarded and the terms of the will carried out according to the donor's request.

—BR—

Sunday School and B. T. U. attendance:

	S. S.	B. T. U.
Salem-Covington	137	125
Bethlehem-Jones	192	146
Newton	253	80
West Laurel	564	218
Cross Roads-Webster	74	
Vicksburg First	507	
Eden	44	24
Crystal Springs	302	124
Jackson First	1,206	282
Double Springs	64	

—BR—

Rev. G. O. Parker of Magee helped in a meeting in Eighth Avenue Church, Meridian. Among the additions were one man 75 years old and two mothers.

—BR—

The Board of Trustees, Superintendent, Staff and children of the Baptist Orphanage are depending on you to forward a liberal cash offering on MOTHER'S DAY. Do not fail them.

SUMMER TERM AND CAMP

BLUE RIDGE SCHOOL FOR BOYS
Hendersonville, N. C.

The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoon being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address, J. E. Sandifer, Box B, Hendersonville, N. C.

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Crises call for trained and able men.

At home and abroad there is an imperative need for ministers and missionaries thoroughly qualified in mind and heart.

Never were Baptist opportunity and responsibility greater than at this crucial hour.

God is calling choice young men to the Gospel Ministry. Their call is first a call to adequate preparation.

We need help to give this needed equipment to our great student body of 500 men. Will you not share with us in this supremely important enterprise?

A gift to endowment

A legacy

An annuity

An estate note

An insurance designation

A small sum to provide a student's table board

These are some of the ways to help. Would you like to know more about the Seminary—its services and students and needs?

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IT IS A THING OF LIFE AS SUCH IT CAME; AS SUCH IT HAS GROWN

By Louis D. Newton

Fifty Fruitful Years—the engaging title of the story of the first fifty years of the Sunday School Board of the Southern Baptist Convention, by Dr. P. E. Burroughs—is the book of the month for Southern Baptists. I hope it may become the book of the year for our people. It deserves a large place in our thinking, and will, undoubtedly, elicit renewed interest in all of the work of our beloved denomination.

The key sentence in the book, for me, is selected as the title for this brief review—"It is a Thing of Life." And that revealing sentence which follows: "As such it came; as such it has grown."

The Sunday School Board was established at the session of the Southern Baptist Convention held in Birmingham in 1891, but back of that epochal day and year lies a whole book of history—the record of the early recognition of need of such an agency, the effort to establish such an agency, the joint relationship with the Northern Baptist Convention, the growing realization that Southern Baptists must have their own publication board, and so forth. That record is carefully traced by Dr. Burroughs. Every Southern Baptist of this generation should be acquainted with that history—with that background of patient, prayerful effort to reach the right solution of a perplexing situation.

Among the many cherished personalities of that era looms the towering leadership of John A. Broadus. We are likely to regard Dr. Broadus as the greatest teacher Southern Baptists have produced, and well we may; but we shall miss the full meaning of his ministry if we overlook his surpassing statesmanship in the building of our denominational life, nowhere more brilliantly revealed than in the period leading up to the founding of the Sunday School Board at Birmingham in 1891. Dr. Burroughs gives rightful appreciation to the great leaders who stood with Dr. Broadus in solving the difficulties of those eventful years.

And another personality for which we may give thanks in those formative days of the Sunday School Board was James Marion Frost, the first Secretary. He was forty-two years old in 1891, but already had he been recognized as "one of the most amiable, pious and consecrated preachers that ever labored among the Baptists of Kentucky." And already he was recognized as a leader among Southern Baptists. "Sturdy in his conviction concerning the basal facts and doctrines of Christianity, Dr. Frost also thought clearly and felt deeply concerning the tenets of his Baptist people," says Dr. Burroughs.

Dr. Frost wrote the resolution offered at Ft. Worth in 1890, by which the dissolution of the Southern and Northern conventions, in the publishing of *Kind Words* was affected. The debate between Drs. Frost and Dickinson regarding this action is one of the most significant in the annals of Southern Baptists, and is well covered by Dr. Burroughs. The speech of Dr. J. B. Hawthorne at Ft. Worth, as well as that of Dr. J. B. Gambrell, lifted these men into

first rank leadership. A committee was appointed to bring a report to the convention in 1891, and it was now evident that Southern Baptists had made up their minds to establish their own publication board.

Birmingham was a city of 26,178 souls in 1891. The convention met in the O'Brien Opera House, which was the first time the convention had met outside a church edifice. The First Church, Birmingham, was worshipping in a frame building. The committee, appointed at Ft. Worth, made its report. Long debate followed. Dr. Broadus made his courageous, compelling address, and the Sunday School Board was born. It was located at Nashville. Dr. Frost was elected Secretary. And so on and on the story runs. Space restrains me, but Dr. Burroughs is not restrained in his fascinating account of the beginnings of the board.

Then begins the story of *Fifty Fruitful Years*. And what a story! Dr. Burroughs was the man to write this book, without a doubt. He has done a grand job. Anyone could have written an interesting account of such a wonderful institution, but I tell you this book is vastly more than a narration. Indeed, it is vastly more than an appraisal. It is an interpretation. And that is what makes it so valuable. Someone had to write this book who loved the life of Southern Baptists—who saw in this fiftieth anniversary of the Sunday School Board the opportunity to point the way God is moving in the world. He has done just that, it seems to me, in *Fifty Fruitful Years*. And the Broadman Press has done a first rate job of publishing. The book is very attractive from the standpoint of its technique. The many illustrations are well chosen.

When you reach page 103, the beginning of chapter six, you will recall what your mother and father told you about a wonderful little paper called *Kind Words*. Dr. Burroughs does a wonderfully fine piece of work in that chapter. He quotes the poem written by Dr. Basil Manly, Jr., in 1866 on *Kind Words*. Space restrains me from quoting the poem in this brief review. You will commit the poem to memory when you reach page 103 in the book. You will paste it in your choice scrapbook. It will bless our generation as it blessed the generation in the long ago when Dr. Manly wrote it. And the poem is a gracious interpretation of the far-reaching ministry of that parent publication of the early days of Southern Baptist life.

Then follows chapter after chapter, tracing the romance of the Sunday School Board in its publishing of books, its building of a field force, its development of great study courses, its recognition of the need of a definite program for our Baptist young people, and so on.

The 19th chapter is one of the greatest sections of the book, in which Dr. Burroughs interprets the Sunday School Board as "A Kingdom Builder." It is, perhaps, the greatest chapter in the book, unless it be the 22nd chapter, "Entering Upon a New

"AFTER THE DUE ORDER"

By J. E. Heath

This 1st Sunday morning, January 5th. I received a letter from a friend, yesterday, calling my attention to the fact that—in my article of Jan. 2nd—I did not mention the due order of SERVICE as was given to us by the Lord Jesus in these New Testament days.

I thank you, dear brother, for calling my attention to this, and I will now briefly comply with your request to write another article for that purpose.

God has plainly told us how to serve Him "after the due order" in the New Testament. The due order in (1) Christ is, "Head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1:22-23.)

(2) The Holy Spirit is the only administrator. Jno. 14:26: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you," etc.

Our commission is plainly given in full, "after the due order, as follows: Matt. 28:18-20: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son,

Era." Glorious as is the past, Dr. Burroughs brings us clearly to envision the yet greater ministry of the Sunday School Board in the days at hand and ahead.

Here is a book, I repeat, for the month, and for the year. Indeed, here is a book for a generation. We shall need to read it and reread it if we are to be worthy of the great inheritance of these *Fifty Fruitful Years*.

and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

And in Mark 16:15: "And He said unto them, 'Go ye into all the world and preach the gospel to every creature.'"

And in Luke 24:46: "And He said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Then in John 20:21: "Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so send I you."

Again in Acts 1:7-8: "And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The words of the Scriptures as quoted above are the words from the lips of our Lord, and these words constitute His great commission. When we work in harmony with His commission we are working, "after the due order," but when we turn aside from it to the right hand or to the left; or if we add to it, or take from it, then we are not seeking to serve the Lord God after the due order.

We have suffered great loss and wasted considerable time in majoring on other things. But I believe Southern Baptists are waking up to this fact. There is a tendency among our Southern Baptist leaders toward coming back to majoring on evangelism and soul winning which is a healthy sign.

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By LESLIE D. WEATHERHEAD

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News and Truths About Our Home Mission Work

J. B. Lawrence, Executive Secretary-Treasurer
Joe W. Burton, Publicity Secretary
HOME MISSION BOARD

ARMY CAMP WORK

At a meeting of the Administrative Committee of the Southern Baptist Convention in Nashville, Tennessee, April 9, 1941, J. B. Lawrence, Chairman of the special committee appointed by the Executive Committee at its last meeting to make a survey of the religious needs in and around the army camps in the South, presented his report.

After general discussion by practically all present, and some changes in the verbiage of the recommendations and the withdrawal of the third recommendation, at the request of Noble Y. Beall, representing Dr. Lawrence, on motion of Walter P. Binns the report was adopted as follows:

Your committee was appointed and instructed to make a survey of the camps and the situation environing the camps and report to the Administrative Committee. We have made the survey and report as follows:

We find that there are 75 major army camps in the territory of the Southern Baptist Convention and there will be about 750,000 soldiers in these camps. In addition to these, there are about 500 C. C. camps with approximately 500,000 boys in these camps. We have also a large number of Southern boys in camps outside of the territory of our Convention and many of our Southern men who are chaplains in the army and navy are also located at posts or on ships outside of our territory. Also we have a number of naval bases with a large concentration of men in our territory.

We have contacted the various religious and denominational groups who are interested in religious work in the army camps and have held conferences with their leaders. We have contacted the state secretaries, and we have also contacted the pastors in the towns adjacent to the camps. We have made direct contact with the War and Navy Departments and we find these departments are very favorably disposed and ready to help in any religious program that might be projected by the various denominations in the army and navy camps.

We feel that for the best and most efficient service that the work in the camps done by Southern Baptists should be under the supervision of one agency. This will give the denomination a unified set-up and will enable it to put on a Southwide program.

We, therefore, recommend:

1. That the religious work in connection with the army camps, navy bases, marine corps stations, air corps, and C. C. camps be assigned to the Home Mission Board, with the understanding that the Board will work in cooperation with the State Mission Board.

2. We further recommend that Southern Baptists make direct contact with the Government in the appointment of chaplains from our denomination and that the Home Mission Board be designated as an agent to make this contact through a duly appointed representative, in fullest cooperation with other religious bodies, and further, that all recommendations and endorsements for chaplains from Southern Baptists be made by the Home Mission Board to the Government.

(Signed) J. W. Storer, Chairman,
W. M. Gilmore, Secretary.

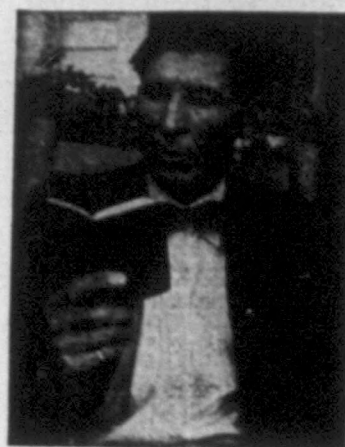
The Administrative Committee suggested that the Home Mission Board present to the Executive Committee for its recommendation to the Southern Baptist Convention a plan for the financing of the camp work, together with its budget for such work. The Board has placed Dr. Noble Y. Beall in the field as liaison officer of this united effort of Southern Baptists.

Home Board Report Shows Progress On Every Field

The ninety-sixth annual report of the Home Mission Board which will be presented to the South-

REV. SEFERINO JOJOLA,

Indian missionary
of the
Home Mission
Board
at Isleta, N. M.



ern Baptist Convention in annual session in Birmingham this month reveals marked progress on every field, as shown by the following brief summary which is included in the Board's report:

Total receipts from all sources	\$560,168.09
Number of missionaries	391
Number of churches and mission stations	915
New mission stationed opened	71
New pieces of property acquired	14
Number of sermons preached	31,403
Number of persons touched in personal work	77,440
Number of people making professions of faith	5,375
Number of Bibles and Testaments distributed	4,443
Number of tracts distributed	724,505

"These figures," says Dr. J. B. Lawrence, "do not tell the story of what has been accomplished; they only give the framework. No one can tell what the salvation of one soul means, much less cast up the effect of a great group of men and women whose lives are devoted to the winning of the lost to Christ."

The most marked achievement of the year financially, Dr. Lawrence points out, was the refinancing of the Board's total debt of \$350,000, the interest saving alone by reducing the rate to 3¼ and 3½% amounting to \$9,000 a year. "The present debt-paying program of the Board, if the receipts remain the same," says Dr. Lawrence, "will liquidate the debt in full by 1945."

Missionary Achievements

On the Cuban field, according to the report by Superintendent M. N. McCall, there are fifteen more workers than were reported a year ago. Twelve of the young graduated in recent months from the Seminary have been added to the missionary force, four of these having been appointed to new fields while others being located where they and other volunteer workers had already opened mission stations.

The eighty-seven workers in Cuba have delivered 9,815 sermons, made 55,714 missionary visits, baptized 261, and ministered to 4,544 church members in the fifty-seven churches on the island.

Dr. J. W. Beagle, field secretary, reports 260 workers in the department of missions in the homeland. "Thirty new missionaries," he writes, "have been appointed, thirteen to fill vacancies and seventeen to occupy new fields."

"The 260 workers serve 186 churches and 498 mission stations. The 186 churches report a membership of 16,900. Our workers report 4,932 conversions; 2,468 baptisms; 21,726 contacted in personal work; 302 Sunday schools; 256 revival meetings conducted."

Pentecostal Results in Soul-Winning

"Marvelous and multitudinous victories" in soul-winning have come from God, according to Dr. Roland Q. Leavell, superintendent of evangelism.

"Tentative figures indicate that approximately a quarter of a million people have been won to Christ and baptized in the past year," says Dr. Leavell. "Undoubtedly this takes our church membership to more than five million."

Jewish Trophies

Citing the fact that this marks the twentieth year of his work with the Home Mission Board, Rev. Jacob Gartenhaus says that the past few years "have witnessed perhaps the greatest awakening on the part of the Jews toward Christ."

Jews themselves, he states, are demanding more and more that an intelligent presentation of the Gospel be given through the printed page.

"Truly," he concludes, "we are witnessing that long-desired and hoped-for day of Israel's awakening."

Wide Circulation of Magazine

"An extensive distribution of Home Mission news at minimum cost" is the aim of the publicity department, according to report by Secretary Joe W. Burton. This aim has been accomplished through the circulation the past twelve months of a total of 575,947 copies of the twelve issues of *Southern Baptist Home Missions*, of 62,200 books and of multiplied thousands of tracts.

"The Board's monthly magazine, *Southern Baptist Home Missions*, had an average monthly increase in circulation of over 1,000 the circulation for the May, 1941, issue being 52,186," the report continues. "The same month last year the circulation was 38,484."

"Only a minority of our Baptist membership will set themselves really to study missions in a definite and regular way," comments Mrs. Una Roberts Lawrence, mission study editor. "To give this minority the best literature has been our purpose through the years."

During the year the Home Mission Board has published two mission study books, *The Trail of Seed and Signs of the Times*, and has brought out a new edition of the primary book, *The Traveling Story Hour*. Helps for study, mimeographed maps of fields, picture posters, and leaflets have been prepared by Mrs. Lawrence for use with these books. Also a phase of her work has been the preparation of materials for the Home Mission exhibit on display at the annual meeting of the Convention and at Ridgecrest during the summer.

Miss Wilma Bucy, field representative, in her section of the Board's annual report, states that she has "represented Home Missions to groups in all of the organizations of our denomination. Some pastors have even let me speak at the eleven o'clock hour Sunday morning." Miss Bucy has represented the cause of Home Missions in associations, districts, states, Southwide meetings, schools of missions, and colleges. She has also toured a number of mission fields.

Southern Baptists in National Defense

"The Home Mission Board has an exceptionally important role to play in the work of spiritual ministry to the men serving in our national defense," according to Dr. Noble Y. Beall in his section of the report. "More than 5,000,000 young men in the next five years will be called into service for at least one year."

This defense program, Dr. Beall asserts, has brought on a crisis which, if not successfully met, will bring consequences that will effect organized religion in ways which will prove to be most disastrous. "If our civilization is to be saved," he says, "the religious faith of our young manhood must be preserved."

In the Board's work on Negro campuses under the direction of Dr. Beall there were enrolled the past school year 5,004 students. Teacher-missionaries taught 100 courses with 1,795 students enrolled in these classes, enrollment including 377 ministers. In addition, teacher-missionaries delivered 889 sermons and addresses, conducted 19 revivals, led 182 to make profession of faith in Christ, and directed 3,777 students in their religious activities.

—BR—

Pastor H. H. Hargrove of Columbus Avenue Baptist Church, Waco, helped in a revival meeting this week in Polytechnic Baptist Church, Fort Worth.

—BR—

At the invitation of Chairman A. J. Barton of the Social Service Commission, Chairman Jos. R. Bryson of South Carolina will speak on this report at the Southern Baptist Convention in Birmingham, May 17. He is a Baptist, an able speaker, and an outstanding, upstanding advocate of public and private morality.

—BR—

Lots of people now-a-days, when they make a plea for "Tolerance," mean, "Don't be too hard on sin."